

THE
ECLECTIC REVIEW,

FOR MARCH, 1837.

Art. I.—1. *Proposals for the Creation of a Fund to be applied to the Building and Endowment of Additional Churches in the Metropolis.*

By CHARLES JAMES, Lord Bishop of London.

2. *Annual Report of the Incorporated Society for promoting the Enlargement, Building, and Repairing of Churches and Chapels.* 1836.

3. *Congregational Magazine.* Supplement, 1832.

4. *Congregational Magazine.* Supplement, 1835.

5. *Congregational Magazine.* January, 1836.

6. *Missionary Register.* December, 1836.

THE object of the present article is simply to ascertain (principally by an appeal to statistical facts) the comparative capabilities of the voluntary and compulsory methods of supporting and diffusing religion. In that mighty expansion of the nation, which has taken place within the last sixty years, its spiritual necessities have far, very far outgrown the means which the Established Church can supply, at least as its revenues have been or are likely to be distributed. This is universally admitted, and indeed is most loudly affirmed by the Church itself, which is every year more strenuously appealing to that *voluntary principle*, which so many of its advocates have inconsistently proscribed. Now it is the principle of those who advocate the compulsory system, that it is the duty of an establishment to provide for the spiritual wants of the *whole* population, and they assert that the voluntary system is totally inadequate for this purpose. We are far from pretending that either has as yet accomplished the object; but we inquire what has been the *measure* of their respective exertions to meet the increased demands of the nation; what the *degree* of their present efficiency; and above all, what are the symptoms of health and vigour, or of decrepitude and decay, which severally charac-

terize them? That the voluntary system is now in greater activity and energy than it ever was before, is universally admitted. Can this be said of the opposite system? Is it not on the wane? Is it not notorious that while the population and the spiritual wants of the nation are increasing beyond all precedent, the difficulties of obtaining parliamentary grants, or of throwing the support of religion on taxation, are becoming every day more and more manifest; and that if comparatively little has been done in this way during the last fifty years, still less will be done in the fifty years to come? While the population may increase indefinitely, is there any, the slightest chance, that the aids of the legislature will be indefinitely extended too? What then becomes of the theory? Must it not be given up as impracticable?

It will be observed, that in this article we confine ourselves to *this single point*, and do not enter upon the question of the expediency of an establishment *in general*. It is true that the question of the expediency of a State Church is in our opinion intimately connected with the question now under discussion, and will be ultimately decided by it; but it is obvious that they *may* be viewed separately, since the voluntary principle is already extensively acted upon by the Church itself, and we have not the slightest doubt will be acted upon more and more vigorously. We do not compare what is done by Churchmen with what is done by Dissenters; but what is done by the *voluntary* system (whether operating within the Church or out of it) with what is done by the *compulsory* system. We add that our observations are confined to England and Wales.

But what do we mean by the voluntary and compulsory modes of supporting religion? We answer, that by the latter we mean that system which throws the support of religion upon *taxation*; the system which compels men to contribute to the maintenance of forms of faith and worship to which they may be indifferent, or to which they may be conscientiously opposed; by the former, we mean the system of appealing for the support of religion to *moral inducement alone*. The voluntary system consequently will include even endowments so far as they are *voluntary*; in a word, all the various forms in which money is voluntarily contributed for this purpose: it includes the large and the small donation; the occasional and the stated subscription; the widow's mite and the rich man's guineas; the daily, weekly, monthly, yearly contribution; the pound note which is given to the casual applicant, or the splendid bequest which is destined to endow a theological college or aid the magnificent enterprises of missionary philanthropy.

We have been thus particular in explaining what we mean by the voluntary system, because many have hastily supposed that endowments are *in their very nature* opposed to it. Now it is

plain that the only system that is *opposed* to the voluntary system is the compulsory, while endowments may clearly be either voluntary or compulsory.

Whether endowments are likely to be on the great scale and in the majority of instances beneficial, is another question. Many, judging from their past most disastrous history, may think them so inexpedient, and so fearfully liable to abuse, as to view them with universal suspicion. On this question we do not enter at present, although we may just hint in passing that we think there are some hitherto untried modes of employing them *in conjunction with other forms of the voluntary principle*, by which they might be rendered of very considerable utility. At the same time we again say, that at present we enter not into this discussion. All we are anxious to show is, that as far as endowments may by any possibility be supposed capable of any useful application, the voluntary principle is not incompatible with them; *voluntary* endowments being, in fact, only one of the many modes in which that multiform and mighty principle exerts itself.

Taking the words 'voluntary principle,' in this just and only consistent sense, a large though indeterminable portion of Church property itself is the fruit of the voluntary system; that is, it is property originally made over by free gift or bequest to ecclesiastical uses; and if the consideration of it at all affected the object of our present inquiry, we should have just as much right to adduce at least a large portion of it as a proof of the energy of the voluntary system, as our opponents have to adduce another large portion of it as a proof of the efficiency of the compulsory system. But this has nothing to do with our present object; which is to inquire what the two systems have done, and what they are now annually doing, to meet the demands of the times, the frightful wants of a rapidly increasing population. Supposing the revenues of the Church (if they had been properly economised instead of being so tremendously abused), adequate a century ago to meet the wants of the nation, has the compulsory system exhibited any thing of that expansive character, that power of prompt and immediate self-adaptation, requisite to meet the exigencies of the case? or has it done a fourth of what has been and is *annually* effected by the self-sustained energies of the voluntary system. Let it never be forgotten that the theory of the compulsory system is, that an establishment is bound to provide religious instruction for the whole population.

Before we enter on the calculations necessary for ascertaining these points, we would beg to indicate some few of those many advantages of the voluntary system, which would appear at once to stamp its superiority to the compulsory.

The *first* is, that it is in more obvious harmony with the spirit and character of Christianity itself. Without descending to the

examination of particular passages of Scripture, we would simply ask the inquirer to reflect on the general aspect of the gospel considered as a moral system. The only homage it seeks, and we may add, the only homage it will condescend to receive, is that of the heart and of the will. It openly declares that a constrained obedience is totally worthless. Is it likely then, we ask, to sanction a *mode* of supporting it so utterly alien from the character it designs to form in the hearts of men, and the principles of action it enjoins on them? or that while it demands of those who *have become* its disciples a purely voluntary obedience or none at all, it can approve as a means of *making* them its disciples, the involuntary, constrained support of its enemies and deriders? Upon such an hypothesis, Christianity is supposed to be aiming at a purely spiritual and moral dominion; but in order to attain it, is not unwilling to appeal to compulsion,—to taxation and civil penalties. In other words, there is a flagrant discrepancy between the ends it contemplates, and the means by which it would compass them.

Let it moreover be considered, that as such is the character of Christianity, so, in the earliest and best days of its history, it strictly adhered to that character. When it achieved its greatest and most splendid triumphs, it depended only on its self-created and self-evolved energy; while engaged in the conquest of the world, in the demolition of every form of heathenism, it relied for the support of its ministry, and for the organization of that aggressive system by which it reclaimed province after province, and kingdom after kingdom from idolatry, solely on the free-will offerings of the faithful. It is often said in reply, that miracles have ceased, and that the civil government now supplies their lack of service. It must be confessed, that the substitute is but a poor one; very much worse, we presume, than that of a wooden leg for one of flesh and blood.—But we answer, first, that we are now speaking of the mode of raising the necessary *funds*; and though miracles were twice employed to multiply ‘loaves and fishes,’ we never heard that they were wrought to multiply gold and silver. Secondly, that the state of things to which we are referring, continued long after miracles had ceased in the Christian Church. If then Christianity in her best days and amidst her most splendid triumphs appealed to no other source of support than her own self-derived and self-sustaining energies, we again ask, is it not fair to presume that this is the method she most approves, and that she designed that her conquests should ever be achieved in the same self-consistent manner; that there should always be the same beautiful harmony between the end and the means, between the character of the system itself and the instrumentality by which it was to be supported; and that, seeking only an entrance into the heart, she would not commence

her appeal to it by awakening its worst jealousies and suspicions, or by exposing herself to the sarcasm that it was seeking the *love* of mankind—by compulsion! Surely, surely she would not so belie her own professions, and indirectly frustrate her own objects.

That the voluntary system is, in *general* estimation, more accordant than the compulsory with the principles and spirit of Christianity, is plain from this fact, that while there are hundreds of thousands who affirm that the compulsory support of Christianity is utterly opposed to that spirit and those principles, we never heard of an individual who was senseless enough to maintain that the *voluntary* support of it implied any such violation. That the one, therefore, is not at war with the principles of Christianity, is agreed; that the other is not at war with it, a large and daily increasing party deny.

A *second* advantage of the voluntary system over the compulsory, and which arises from its being more in harmony with the character and spirit of Christianity, is, that it places itself above suspicion, and deprives the man of the world of what have always been his favourite and most effective arguments; those, we mean, which have been drawn from the rapacity and secular spirit of the Christian Church. The infidel cannot scoff at it as a system founded on injustice and sustained by plunder; he cannot taunt it with cheaply supporting itself at the expense of the disaffected or the unbelieving: and surely to those who consider how necessary it is that Christianity, whose element is peace, should work in peace; who consider the tremendous evils which have resulted from the desperate contentions with which the compulsory system is fraught; how necessary it is that a religion which professes to contemplate only a moral and spiritual ascendancy should be placed above even suspicion, that it should not subject itself to the charge of employing any other weapons than those of 'ethereal temper,'—to those who consider these things, this advantage alone of the voluntary system will justly appear to outweigh all the dear-bought, and at best equivocal advantages, of the opposite. If it be true that 'where envy and strife are, there is confusion and every evil work,' is it nothing to gain for Christianity a fair field of action? Is it nothing to be able to say to the unbelieving and disaffected, 'of our own have we given? We covet no man's silver or gold; with what can you upbraid us?' Or can it be denied that the spectacle of a religion sustaining itself by its own exhaustless energies, and the glorious demonstrations which it thus gives of its own inherent vigour, are more likely to make a deep and favourable impression on the unbelieving world than a system which depends upon taxation? The Independents, Baptists, and Methodists can say what the Establishment *cannot*: 'We sit beneath *our own vine, and our own fig-tree*, none daring to make us *afraid*.'

A *third* advantage of the voluntary system is, that it involves in *its very working*, not only the permanent support and diffusion of Christianity, but the development of Christian character and principle in *those by whom it is worked*. Its immediate object is aggression upon the world; but in the accomplishment of this object, it re-acts most beneficially upon its own supporters. "It is twice blessed, it blesses him who gives and him who takes." Personal religion is not a mere collection of abstract principles—but of principles in action; to be worth any thing in the estimation of the gospel, these principles must be practically developed, and wrought into the soul by habit. Christianity, therefore, must necessarily have made provision for the due exercise of these principles; and can we conceive of a more magnificent or appropriate sphere for their exercise, than is provided by its leaving to its disciples the task of fulfilling its own beneficent designs? Does not this duty tend to bring immediately before the mind of the sincere Christian, at every step, the claims which his religion has upon him, the obligations of practical benevolence; to make benevolence *a habit*, and to accustom it by continued exercise to more sublime efforts. Let us contrast with all this the operation of the compulsory system. We have *seen* its influence in innumerable instances. We speak, therefore, from facts which have fallen under our own observation; and we doubt not, our readers can verify our assertion by a similar experience of their own. The tendency then of the compulsory system is to remove to an immense distance all ideas of individual responsibility, the claims which Christianity has upon each man's spontaneous and strenuous exertion. He has compounded with the law for the amount which his own benevolence should contribute to the support of religion, and he thinks that when he has paid the miserable modicum demanded of him in the shape of church-rates and taxes, he has done all that he needs to do. To this cause alone can we attribute the lamentable fact, constantly insisted upon by members of the Establishment, that, in numberless places in which the population has far out-grown the means of religious instruction which the Establishment supplies, no effort, from generation to generation, has been made by the state church to remedy the evil; the fact is, that the church, if it has felt the evil at all, has been waiting and waiting for some parliamentary grant, or some more vigorous appeal to church-rates. And even where the Establishment *has* exerted itself by a partial application of the voluntary principle, it has usually been the result of some previous movement of Dissenters. In an immense majority of cases the Church has been already anticipated by the efforts of the schismatics. Even if the amount, however, paid by law, were as great, and as promptly furnished, as that drawn from the voluntary system, the great argument now insisted on in favour of the

latter, would remain entire: we mean, the beneficial reaction on the characters of those who support it. The opportunities of developing and maturing Christian principle would still be all on the side of the voluntary system.

A *fourth* advantage of the voluntary principle consists in its *expansive* character. It tends to strengthen and propagate itself. The voluntary system, and the habits of energetic philanthropy which it tends to foster and mature, mutually act and re-act upon one another. The more deeply the claims of Christianity are felt, the more active will be the voluntary system; the more energetic the voluntary principle, the more constantly and immediately those claims will be brought before the mind; while every fresh success in the great struggle with the world, will bring another and another portion of the human race under the influence of the same motives, 'to the help of the Lord against the mighty.' Thus the power of the voluntary system goes on increasing in a sort of geometrical ratio, and it is altogether impossible to calculate the amount of that influence which only a few years hence will be brought to bear on the destinies of man. The case is just the contrary with the *compulsory* system. As we shall shortly show by an appeal to facts, the day of its greatest energies is past; it is collapsing; contracting its capabilities just when its greatest efforts are required. Its resources and its energies have continued to diminish in an inverse ratio to the demands made upon them. The difficulties which oppose its energetic operation, are daily increasing; and it must be so, unless the whole nation heartily approved not only of that *particular form* of religion which it was called to support, but of *such a mode* of supporting it. Under such circumstances the most magnificent grants, and most ample revenues, might be lavished on this object. For reasons already stated, we should even then deny that such revenues, however ample, could be attended with results so beneficial as the same amount of money raised by the voluntary system. But as it is, there is no chance of such revenues being realized at all. Parliamentary grants are of rare occurrence; they are obtained with greater difficulty, at longer intervals, and in smaller amount—while the very existence of church-rates is extremely problematical. Can there be any doubt, on the part of any sagacious observer of the times, that whatever the Church of England may have received in days that are past, the time will shortly come when not another shilling will be granted her from the pockets of the people? But we need not wait a single moment to determine the *virtual* impracticability of the compulsory system; it is demonstrable now. The *theory* of that system is, that an establishment is bound to furnish the whole population with the means of religious instruction. The inadequacy of the present means is

admitted on all hands ; now, if a number of commissioners were appointed by government to determine fairly on the amount of the deficiency, and were then to make a demand on the legislature for the necessary grants, is there a churchman so sanguine as to imagine, for a moment, that such grants could be obtained ; or is there one so uncandid as not to allow that, in the present state of this country, the application would be utterly absurd ? We say nothing here as to the *injustice* of the compulsory system, though that is in fact the prime cause of its failure. We are simply arguing that, whether good or bad, it is *effete* ; virtually and practically inefficient.

We have often thought that the futility of the usual objections against the voluntary system on the score of its inefficiency, may be met by a very plain and simple argument. As far as we know, it has never been insisted upon by the writers on this subject—a fact which, we confess, somewhat surprises us, since it has the peculiar merit of being founded on premises which Churchmen and Dissenters both admit. It is conceded then that Christianity will be universal ; that it is to be ‘the glory of all lands ;’ that it shall triumph over all the forms of heathenism, and supplant every other creed and worship. Now, how is it supposed this mighty conquest is to be achieved ? Did it ever enter into the head of any man, even of the most frantic advocate of the compulsory system, that this was a proper subject for the deliberations of Parliament, or that we were to have Parliamentary Missionary Societies, as well as a Parliamentary Church. Or, is it expected that the age of miracles will be restored for the purpose of securing the universal triumphs of Christianity ? No ; but all, at least all sane people, believe that it will be effected by that energy which is *inherent in Christianity itself*, by that energy which itself creates and evolves in the very progress of its principles, and which is even now operating on the world with a constantly cumulative force. This it is, and this alone, which, independent of all aid from the intermeddling state, is securing the translation of the Scriptures into every language and dialect under heaven ; sending Missionaries to the remotest corners of the earth ; scattering immortal blessings on every shore and over every clime ; and making England ‘the riches of the world.’ This it is which is causing the thrones of darkness to tremble, and shaking to the dust the ancient fabrics of superstition and idolatry : and yet, though it is admitted to be equal to all this, it cannot, it seems, secure or retain the dominion it has acquired in any given province, without the aid of the civil power ! It can conquer, but it cannot hold its conquests ! It can introduce, by the energy of the voluntary principle alone, a pure and heavenly faith into the regions of the darkest heathenism ; yet it cannot perpetuate its sway where it

has been introduced, except by calling in to its aid the compulsory system ! In other words, it can accomplish the greater, but cannot accomplish the less !

It is true the civil support of Christianity may be put upon other grounds than the supposed *inefficiency* of the voluntary system, although these grounds, in our opinion, are quite as weak as the rest ; but we are now, be it recollected, arguing with those who *do* justify an establishment on such grounds ; while they, nevertheless, admit that in one form or another, this inefficient principle is to effect the moral subjugation of the world. Let us hear no more then of the inefficiency of that principle, unless its opponents mean to abjure the belief of the ultimate universality of the gospel, and of all those precious promises by which the Bible secures it to us.

The only considerable objection against the voluntary system (and it has often been vehemently insisted on) consists in its alleged inability to meet the wants of rural and thinly peopled districts. It is affirmed that the proper sphere of its operation is the city or the large manufacturing town, and that it can do little or nothing in villages or hamlets. It may be justly answered, first, that the full strength of the voluntary system is not yet developed ; that it is every year augmenting its *self-produced* revenues and extending the field of its operations, and that it is unfair, therefore, to represent it as inadequate to any of the demands that may be made upon it, until its exertions, like those of the compulsory system, have reached a limit. Secondly, that it is not pretended by the advocates of the voluntary system that every village and every hamlet can, by its own voluntary efforts, fully supply its spiritual wants, but that such deficiencies may be supplied by the voluntary efforts of more wealthy and densely peopled districts. In this way already have the deficiencies of hundreds of such remote places been supplied. A large and populous town is usually a centre of holy effort and zeal, from which radiate light and knowledge to the surrounding country. In a vast majority of cases the new-born zeal of the church (as usual, behind the voluntary system,) on behalf of those much compassionated spots, has been first roused by the aggressive efforts which the voluntary system has previously made upon them. It has been the attempts at spiritual colonization from the neighbouring town—the establishment of a Sunday-school by a band of devoted and unpaid teachers, who travel four, five, six miles, and often, as we well know, a much greater distance, to their weekly toil—the rumour that a house has been hired, and licensed for the unauthorized preacher, and the unwelcome glare of the lights which stream from its windows of an evening over the wintry waste—it is these things, which in hundreds of instances have awakened the slumbering zeal of the church, and

urged her to the reluctant task of meeting and counteracting the voluntaries; it is these which have, in numberless cases, been the sole causes of Church Sunday-schools, and an additional service in the parish church; it is such things as these which have often compelled the clergyman to exchange his meagre sermon for one of decent dimensions, or, hard necessity! to preach twice instead of once; while, unaccustomed to such Herculean labour, he has been obliged to lay in a fresh stock of lithographed, manuscript or printed discourses.

But though we believe the energy of the voluntary system, when fully developed, abundantly sufficient to meet the demands of the whole population, by supplying from the rich the wants of the poor, and from cities and towns the necessities of villages and hamlets, it may be a question what peculiar forms and combinations of the voluntary principle can be rendered most efficient for this purpose. And here the question returns to which we referred at the commencement of this article, as to whether endowments—voluntary endowments of course we mean—might not be susceptible of a very beneficial application. They must, however, be combined with other forms of the voluntary principle, and applied in some hitherto untried methods. When relied on alone, all experience serves to prove, that they are of very equivocal benefit, and in the greater number of cases, operate only as a dead weight upon the system they are designed to serve. But might it not be possible to guard against all such evil results, and to secure the advantages they are calculated to confer, unmixed? For example, there are many villages and hamlets in which the annual sums raised by the voluntary system, even when the people are willing to exert themselves to the utmost, will not average more than fifty or sixty pounds a year. It is plain that this sum, though as much, it is true, as is often given by the rich incumbent of the Church of England to his starving curate, is utterly inadequate to support a respectable minister. It is equally clear that the necessary amount must be made up from some extraneous source. We rejoice to know that the deficiency is often supplied in point of fact, by county associations—by public funds, collected for this very object—by the aid of neighbouring churches or wealthy individuals. Still there are many cases where this aid is not obtained, or not permanently; while in all cases it is desirable, if possible, to place the village pastor beyond these precarious contingencies. Now the question is, whether in such cases the system of *voluntary endowments* might not be rendered extensively beneficial without the slightest danger? Let us suppose some benevolent individual casting his eye upon some place which could not by its utmost efforts raise more than fifty or sixty pounds a year, and then vesting in the hands of the county association an equal sum, to be *annually* granted to that place so

long as the people should continue to raise the same amount,—where would be the danger? The endowment in each case would merely compensate for inevitable deficiencies on the part of the people, and of course would vary in amount in proportion to the extent of those deficiencies, being larger where they could do little, and less where they could do much. So far from repressing the voluntary system, it would rather tend to maintain it in full activity, since the very condition of enjoying the endowment would be that the voluntary spirit of the people must be always exerted to the utmost; while the number and the respectability, the public character and the divided interests of the party to whom the administration of the funds would be intrusted, would form so many guarantees against any abuse in that quarter. We confess that the only considerable argument which at present strikes us against such a plan, is founded on the sudden changes which, in a state of high civilization like ours, often occur in the condition of small places; changes which transform hamlets into towns, and villages into cities. To this it may be replied that there are numberless places, the peculiar locality and other circumstances of which render such changes immeasurably improbable; that at all events such revolutions cannot occur for centuries; that, even if they should then occur, so small a sum of money would have been well laid out in the maintenance, during so long a lapse of time, of a respectable, well-educated, and efficient ministry; and lastly, that even in the event of so improbable a revolution, the smallness of the endowment would render it perfectly innoxious. When a village becomes a large and thriving town, it requires not one, but several places of worship, and its voluntary energies are not to be repressed by an endowment of fifty or sixty pounds.

We shall now proceed to lay before our readers a comparative view of what is done by the compulsory and voluntary systems, to supply the increased and increasing wants of the country, of the means (additional to those the Church has long possessed) which they furnish to meet the exigencies of our times. We do not pretend that we can do more than approximate to the truth; we maintain, however, that our calculations are sufficiently correct to justify the conclusions to which we have arrived, and that in general the statements on which our reasonings are founded are rather below than above the truth. This will perhaps be denied; we can only say that we are willing to abide the issue of a more extended and accurate ecclesiastical survey of the country. We are perfectly convinced that when such a survey is made, it will be proved, that if we have erred at all, we have not erred on the side of exaggeration. Nor let it be supposed, that by an appeal to the results of such a survey, we have put off the decision of the question *sine*

die. The materials for a full judgment will be presented to the country much sooner than is generally imagined. The indefatigable labours of the editor of the Congregational Magazine, to whom is to be ascribed the merit of having first drawn the attention of the country to these important subjects, have already done much to remove the obscurity in which, a few short years ago they were involved. He has now been engaged, for some years, in these extensive and interesting investigations, publishing the results from time to time with the assistance of a large number of correspondents, both in the metropolis and in the country, and approximating every year more nearly to exactness. In prosecuting the inquiry, he has united great diligence with great sagacity; and considering the immense labour involved in the enterprise, and the extreme difficulty of obtaining materials in the first instance, has entitled himself to the warmest gratitude of all dissenters. The Congregational and Baptist Unions are also doing much to facilitate more accurate inquiries on these interesting subjects. The latter, in its recent report, has furnished a mass of highly important and valuable details with respect to the condition and progress of the Baptist denomination. We feel confident that these bodies will not rest till the religious statistics of all the voluntary communities in the kingdom have been as fully illustrated as the subject will permit; till all the ramifications of this great system have been accurately traced, and its operations, in every department, made, as far as is possible, matter of arithmetical calculation. On this must after all depend the full demonstration of the efficiency of the voluntary system. The day when that demonstration may be triumphantly appealed to, will doubtless be hastened by the inconsistent zeal of the church itself, which is appealing more and more loudly to the very system which so many of its indolent and selfish partisans deride.

The statements and reasonings of the following pages are founded on facts, taken from the various sources to which we have already adverted.* Our task, for the most part, has been simply that of combining and reasoning upon those facts; of attempting to work out the problem, as to the gross amount raised by the voluntary system, from the scattered data before furnished. At the same time, we must remark, that in some instances, where we could not obtain the necessary data from any published documents, we have instituted fresh investigations for ourselves. We have already intimated, that we cannot pretend to do more than

* The principal facts have been extracted from parliamentary documents; from the report of the 'Incorporated Society for promoting the enlargement, building, and repairing of churches and chapels;' from the reports of the Congregational and Baptist Unions; from the Congregational Magazine, (which has furnished us with by far the most important of our details); and from individuals on whose accuracy and honesty we can fully rely.

approximate towards the truth, since our reasonings are sometimes necessarily founded on data less comprehensive than could be wished. But we again affirm our conviction that we have rather understated than overstated fact, and that we are willing to abide the issue of a more extensive and accurate survey.

It will not of course be expected, that we should be able to specify *all* that is given for the support of religion by the voluntary system. Its modes of operation are so multiform; its absolute total is made up of so many small sums; individual efforts and private munificence enter so largely into it, that all we can pretend to do is to furnish a tolerably accurate estimate of the *principal* items of its vast expenditure.

The chief articles of its expenditure then are as follows. 1. The support of ministers, stated and itinerant. 2. The building, repairing, and enlarging of chapels; the purchase of ground; legal expenses; insurance; parochial rates; cleaning and lighting; in many cases, the salary of a clerk; in some others, the salary of an organist; the building, repairing, and enlarging of Sunday schools, or the hiring of rooms in which to hold them, &c. 3. Various religious and charitable societies, in connexion with each of the larger places of worship, as 'district visiting, tract and sick societies;' relief to the poor members, raised by contributions on every sacramental Sabbath, &c. 4. The support of academical institutions, for theological students; and lastly, extensive aid to the missionary and bible societies, &c. We shall presently see, that with regard to many of these objects, the church is also acting extensively on the voluntary system.

But to begin with the dissenters. What then is the number of their congregations? The Congregational Magazine for December, 1835, on evidence which we think cannot be impugned, states them, including Independents, Baptists, Presbyterians, Methodists, Roman Catholics, and the Home Missionary stations, at 8,414. The last are stated at 453.*

* It is true that many of these Congregations are small; but on this subject the editor of the Congregational Magazine well remarks:—

'It appears from the best authorities, that the number of Episcopalian churches and chapels in England is 11,825, giving to the established denomination 3411 more places of worship than are possessed by all the other denominations united. It is possible that some ardent Churchman will not be satisfied with this, and will protest against the introduction of our Home Missionary stations, and other such humble places of worship, into the account at all. We cannot, however, admit that protest, and shall show reasons why their number ought to be much increased.

'It doubtless has a very imposing sound to talk of 11,825 churches and chapels, but what will our readers say, when we prove that more

I. Now the first question is, what is the annual cost of maintaining a perpetual ministry in all these congregations?

The salaries of dissenting ministers vary from £50 to £600. There is a class, though a comparatively small one, whose income does not exceed that of the lowest grades of *curates in the establishment*, that is from £50 to £70; a far larger class whose incomes vary from £70 to £100; a class larger still whose income varies from £100 to £200; a considerable number whose salary ranges from £300 to £400; some whose income amounts to £500, and a few (we admit this number to be inconsiderable), whose income exceeds it. It is to be observed, however, even with regard to the lowest class, that their small salary is often augmented by other means (though still strictly supplied by the voluntary system) than the contributions of the people to whom they minister. We refer to the various societies and funds insti-

than half of them are not equal to our Home Missionary stations in the number of their worshippers!

‘It is generally known that the population of the parishes is very unequal, but few who have not attended to the subject would expect to find it to the extent which the following summary of the parishes and townships of England demonstrates, and which we extract from the Report of his Majesty’s Commissioners on the Poor Laws.

Parishes, with a population of					
From	2	to	10	souls	54
From	10	to	20	..	145
From	20	to	50	..	511
From	50	to	100	..	1117
From	100	to	300	..	4411
From	300	to	500	..	2843
From	500	to	800	..	2042
From	800	to	1000	..	733
From	1000	to	2000	..	1409
From	2000	to	3000	..	402
From	3000	to	4000	..	199
From	4000	to	5000	..	122
From	5000	to	10,000	..	239
From	10,000	to	50,000	..	116
From	50,000	upwards	10

‘Thus it appears that there are 6308 parishes in England alone, that have only an average population of 120 souls each. Now it must be remembered, that about three-tenths of that number are children under ten years of age, and other two-tenths are made up of the sick and the aged; it is therefore obvious, that if we assume that all the villagers are disposed to go to church—but alas! how unlikely an assumption!—there will not be an average of more than sixty persons who *can* attend public worship in each of these parish churches.’

tuted for this very purpose, as the Congregational Funds;* the Baptist Home Missionary Society;† the Baptist Fund;‡ the general Home Missionary Society;§ together with the large sums distributed in aid of this object by the county associations;§ Not to mention several other lesser funds, or the large contributions often given by wealthy individuals towards the support of village pastors. There is besides, in not a few instances, a house or garden, or both, attached to the chapel, and in some others an endowment. What then, upon the whole, may be presumed to be the *average* income of these ministers?

The fullest statistical information that has yet been given, is with reference to the Congregational Churches, and it is with relation to them therefore more particularly that our calculations have been made. Their Churches are estimated, in the Congregational Magazine, at 1840. We have pursued a threefold mode of ascertaining what may be the average sum they raise for the support of their ministry from all the above mentioned sources, and in each case have arrived at very nearly the same result.

First, we have calculated the incomes of all the ministers in a certain county with the circumstances of which we are well acquainted, and *by no means noted* either for wealth, population, or dissent, and we find the average somewhat above £120.

Secondly, we have taken certain districts in *various parts* of the country, neither the very richest nor the very poorest, including neither cities nor any *very* large towns, nor containing only villages and hamlets; but districts in which moderate towns and populous villages are intermingled; and here too we find the average about £120. Not trusting simply to our own calculation, we have requested some friends to pursue the same course with respect to such localities as they are well acquainted with, and the result has generally been the same.

Thirdly, upon an inspection of the lists of the Congregational Churches published in the Congregational Magazine for 1835, we observe there is about one tenth, or about 180 congregations, which may be presumed to raise £300 a year and *upwards*. Many of them raise £400, some £500, and a few £600. But we are willing to average them at £300. Now, if one tenth raise £300, it is natural to suppose that there is at least an equal proportion which raise any given smaller sums. But we will *not* suppose this. *We will suppose that two*

* We include under this, the revenues of two or three Societies, whose income we are unable to ascertain.

† £1,856 9 4 ‡ £2,901 1 1 || £5670 4 7

§ The last report of the Congregational Union mentions, that by a return from twenty counties alone, it appears that not less than between five and six thousand pounds had been annually expended in Home Missionary purposes. All the above-mentioned money does not go to ministers, but the far greater part does.

tenths raise absolutely nothing : that one tenth raise but £50, and another £80 each ; that a sixth tenth raise but £100 ; a seventh but £120 ; an eighth £150 ; a ninth £200 ; the tenth £250. This again will give an average of something more than £120 for the whole.

We have reason to believe that this average might be affirmed of the congregations of all the denominations. But in order to meet the cavils which might be urged against the uncertainty of such calculations, we will fix the average of the 8414 congregations at £10 less, or at £110. This will give a result of £925,540 ; and *less* than this we are confident it is not.

II. The next point to be determined is the amount raised for the various purposes mentioned under the second head ; that is, for building, repairing, and enlarging chapels and Sunday-schools, and for all the incidental expenses incurred in the maintenance of public worship. The cost of chapels varies from £500 to £5000 ; while some have cost not less than £10,000 and £12,000, and two or three £14,000 or £15,000. What may be the average sum raised by each congregation for these purposes it may be difficult to say. In a very interesting paper inserted in the Supplement to the Congregational Magazine for 1832, entitled “ An Account of Five Congregations of Protestant Dissenters in Country Towns in near Vicinity to each other,” the writer states that the *annual* sum raised for building alone by these five churches, *for the last twenty years*, has averaged £538, giving a yearly average in each of £107. 12s. The writer of that article is well known to us ; and a more judicious, dispassionate, sober-minded man, does not exist. But as these congregations average an ordinary attendance of 900 or 1000, it may be objected that this is by no means a fair average ; and we admit it : ‘for though,’ as the writer says, ‘in cities and large towns the amount would very greatly exceed that stated, in villages and other districts it would fall greatly below it.’ But then it is to be taken into consideration that this £107. 12s. includes only *one* of the many items classed *under this head* ; and indeed very far from the *whole* even of that : for it is to be observed, that a very large portion of the sum raised for building is obtained, not merely by congregational collections, but by private application to the wealthy and benevolent in our cities and large towns. There is always a number of ministers soliciting contribution for the poorer places of worship with which they are connected ; and many of our readers know benevolent individuals whose occasional contributions for this purpose alone, would considerably exceed a guinea *per diem*. But as we have already stated, the above mentioned sum only includes *one* of the many items we have classed under this head. What then, are the incidental expenses of maintaining public worship in each of these 8,414 congregations ? We

know that in many metropolitan churches those expenses considerably exceed £100 a year. One congregation, whose average does not exceed 450, and of which we have received an account from a person perfectly acquainted with all its expenditure, pays for this purpose alone £90.*

Now we have seen that the average sum raised by five country congregations, for building purposes alone, was £107 12s.; and we know that there are many congregations which pay considerably more than £100 for merely *maintaining the beneficent machinery* they have set up. But, in order to be quite safe, let us suppose that the congregations, generally, raise little more than *half* the above-mentioned sums, for building, repairing, and enlarging chapels and schools; and to meet the *inevitable* expenses connected with the *constant* maintenance of public worship; this will yield a total of £1,000,000.

* We are tempted to give the account of the sums annually raised by these 450 persons:

Incidental Expenses	£90	0	0
Fund for Poor Members	80	0	0
Sick Society	20	0	0
Missions	60	0	0
Sunday-school	19	11	0
Building Fund	61	10	0
Fund for Poor Ministers	29	4	6
Academies	20	0	0
Pastor	380	0	0
Christian Instruction Society	5	0	0
	765	5	6

Thus this congregation raises a sum averaging more than a guinea and a half a head, *children* included. It is proper to observe, that this congregation does not contain a single individual of great wealth in it.

We proceed to give another from a source on which we can most fully rely:—

The average attendance is about 750. The sum these 750 persons raised during the past year (1836) was £2,600; thus averaging nearly £3. 10s. for every man, woman, and child. The writer of the account states, that the sum would be much larger if he had added the sums given in the way of annual subscriptions to the Bible and Missionary Societies, as well as to the Societies, Academies, &c., connected with the denomination to which the church belongs. 'None of these subscriptions,' says he, 'have been taken into the account.' He has confined himself to the congregational collections.

From equally authentic sources we have been informed of many churches, neither the largest nor the wealthiest amongst the Dissenters, and located in different parts of the kingdom, whose annual contributions to the cause of religion generally, exceed one guinea per head, children and even infants included. Such is the energy of the voluntary system. Some of these churches are Congregationalists, and some Baptists. Can any thing show more conclusively than these statements the energy of the voluntary system, or mark more emphatically the infamous injustice of compelling those who thus voluntarily exert themselves, to contribute to the support of a system which they disapprove, and from which they derive no benefit?

III. But, as we have already stated, many of these congregations have various local societies connected with them, as 'district visiting societies, societies for relieving the sick, and tract societies.' To these must be added, the expense of vestry libraries, of purchasing books for Sunday-schools, and the liberal aid given to poor members; to which last object the collections made at the Lord's Supper are generally devoted. It may be said, that many congregations contribute little or nothing under these heads. We admit it: and, for the sake of argument, will suppose that two-thirds of the whole number of churches raise *nothing* for any of these purposes, although those who are acquainted with the Protestant Dissenting congregations well know, that this is far beyond the truth. What, then, do the remaining third, consisting of 2804 congregations, raise? It will be seen, that the congregation of 450 individuals, the items of whose expenditure we have given in the preceding note, raise £119 11s.* for such purposes. We will again, for the sake of argument, suppose, that these 2,804 churches raise only the half of this, or £60; a statement, we firmly believe, also below the truth. The gross sum then raised for these purposes will be £168,240.

IV. The next article of expense is the theological academies. These, together with the two Congregational schools for the education of sons of ministers, and one or two other institutions of a similar kind, annually cost £30,000, *beside the expenses of buildings.*

V. The next item consists of the sums raised in aid of the great *voluntary* societies for the spread and diffusion of the gospel at home and abroad. It is true that Churchmen themselves contribute to many of these societies; nay, some of them belong exclusively to the Church. But this does not affect our argument; our design being, not to show what this or that denomination does for the support and propagation of the gospel, but what the *voluntary system* does, whether out of the Church, or in it, as compared with the *compulsory* system. The statement of the revenues of the following societies we have taken from the *Missionary Register* for December, 1836, edited by a venerable and excellent clergyman. That publication has also given an account of the societies instituted for education; we have confined ourselves exclusively to societies having a religious object, and supported by the liberality of England and Wales. If it should

* The items are :

Fund for poor members	80	0	0
Society for relieving the sick	20	0	0
Sunday School	19	11	0
	<hr/>		
	119	11	0

be said, that some of these societies are partly supported by Scotland, Ireland, and foreign sources, we reply, that England and Wales more than repay the debt in the support they give to various societies *not* included, simply because they are not of home origin. Some of those societies, indeed, almost exclusively derive their income from England and Wales.

It is proper to add, that we have excluded the Home Missionary, and all similar societies at all connected with Dissenters, on the ground that we have already taken them into the account in estimating the cost of maintaining the ministry.

The account then stands as follows :

	£	s.	d.
British and Foreign Bible Society	86,819	8	7
Merchant and Seamen's ditto	545	15	2
Naval and Military ditto	2,570	9	1
Trinitarian ditto	3,326	19	2
Sunday School	279	11	4
Sunday School Union	8,287	5	6
London Jews' Society	14,925	12	10
London Missionary Society	55,865	2	11
Baptist ditto	16,392	2	11
General Baptist ditto	1,552	1	1
Church ditto	68,354	10	6
Wesleyan ditto	62,039	16	2
United Brethren	13,625	3	9
British and Foreign Seamen	1,924	15	1
Episcopal Floating Church	293	0	0
Sailors' Home	2,123	8	8
Church of England Tract	497	12	8
Prayer Book and Homily	2,154	18	8
Religious Tract Society	62,256	13	11
Christian Instruction Society	1,061	17	9
Gospel Propagation Society	31,352	0	9
Christian Knowledge Society ..	78,473	6	10
Church Pastoral Aid Society	2,182	10	4
District Visiting Society	359	2	3
Continental Society	1,432	9	5
London Hibernian Society	10,412	9	10
Irish Society of London	2,270	9	8
London City Mission	2,714	0	0
Lord's Day Observance Society	800	12	11
Metropolitan City Mission	82	0	0
Reformation Society	2,876	9	6
Total	537,851	17	3

But we have not yet done with the revenues of the voluntary system. The Church itself has, of late years, extensively adopted, and, as we have already remarked, is every day more and more strenuously appealing to it. Witness the

late "Proposals for the creation of a Fund to be applied to the Building and Enlargement of additional Churches in the Metropolis, by Charles James, Lord Bishop of London;" and which are a naked, undisguised appeal to the so oft despised voluntary principle. Many of the parochial clergy, within the past few years, have issued proposals of a similar character to their parishioners.* The forms the voluntary system has assumed in the Church itself are various. The numerous Episcopal chapels† in which the support of the minister has been thrown upon the pew-rents; the sums for building churches raised by King's letters;‡ the extensive contributions to the "Incorporated Society for building, repairing, and enlarging Churches and Chapels;"§ the subscription lately set on foot by the Bishop of London, and which has already realized upwards of £100,000, are all so many exemplifications of the voluntary system, and, at the same time, so many confessions of the inefficiency of the compulsory; for surely, if the latter (the theory of which is, that an establishment is bound to provide religious instruction for the whole nation) had not been found insufficient, the former would never have been resorted to. It is, of course, impossible for us to estimate, with any exactness, the annual total raised in this way by the Church; that the sum is continually increasing will admit of no doubt: and, even as it is, we think we should be doing injustice to the zeal of our brethren if we were to fix it at a farthing less than £500,000.

The total, then, of the items we have enumerated, will stand as follows:

	£	s.	d.
1. For the maintenance of the Ministry in all the Protestant Dissenting Congregations; including the Funds of certain Societies, Charities, &c.	925,540	0	0
2. For building, repairing, and enlarging Chapels and Sunday Schools; purchase of ground; legal expenses; insurance; parochial rates; cleaning and lighting; servants; in many cases, the salary of clerk, or organist: and various other incidental ex-			

* Some of these curious documents we have now before us, and, if our space would permit, should much like to cite from them.

† In Manchester alone, there are not less than eighteen or twenty supported in this way; and in Brighton we believe as many as eight or ten.

‡ These, be it observed, have no compulsory power whatever; and are, in fact, only the use of the King's personal influence; a species of influence most exactly in accordance with the voluntary system.

§ In the year ending the 31st of March, 1835, the society made grants to various places of £21,171; and, in the following year, of £17,417.

penses connected with the maintenance of public worship..... :	1,000,000	0	0
3. Various local religious and charitable societies, in connexion with each of our larger places of worship: as district visiting and tract societies; societies for relieving the sick; vestry libraries; also purchase of books for Sunday-schools: and liberal aid to the poor members raised by the sacramental contributions, &c.....	168,240	0	0
4. For the support of Theological Academies, the Congregational schools, &c.....	30,000	0	0
5. The sums raised by Churchmen and Dissenters, in aid of the great voluntary societies for the support and spread of the Gospel at home and abroad.....	537,851	17	3
6. The sums raised by Churchmen for the support of their own worship on the voluntary system; estimated at.....	500,000	0	0
Total.....	3,161,631	17	3

On this statement we have but two remarks to make; the first is, that though we believe our survey is tolerably extensive, we cannot pretend to have comprehended all that is done by the voluntary system. Much is done by private and individual effort, much that the world knows nothing of; many of its channels run below the surface, and their course is known only by the effect they produce on the spots they secretly irrigate; by the fertility of the soil, and the richness of the verdure.

Secondly, let it be observed, that all this has been done amidst the depressing influences of the opposite system. That system has checked the full development of the voluntary principle in two ways; it has compelled Dissenters to pay for the support of a religious worship which they disapproved, and has *repressed the energy of the Church herself*; has made Churchmen, with their immense and often boasted wealth rest, for the most part, contented (till very lately) with the miserable sums raised by Church-rates, or furnished by Parliamentary grants. They are now, we admit, bestirring themselves to better purpose; and we *rejoice* in the fact. The funds they are now raising in the metropolis alone, by appeals to the much derided voluntary principle, for building new churches, show what may be done, even by *beginners*. We shall not be so ungracious as to inquire, whether the desire to outdo the Dissenters has at all tended to awaken this new-born zeal; we only hope that these efforts *may* throw into the shade every previous demonstration of the energy of the voluntary principle; but then our inconsistent friends must not be surprised if we set their zeal against their arguments, their prac-

tice against their theory; if we point them to their splendid lists of donations and subscriptions, and say—‘ Thus ye confute yourselves; these too are the fruits of the voluntary system, and by appealing to that system you acknowledge that the compulsory system is inefficient.’

Let but the immense wealth of the members of the Church be fairly *let loose*, as it ultimately will by the voluntary principle, and let but Dissenters be freed from the harassing yoke of religious *taxation*, and we doubt not that the results of the system will be such as not only to throw into the shade (as they already do) the meagre *additional* means which the compulsory system has furnished to meet the exigencies of the last fifty years, but far to exceed the whole revenues of the Establishment put together.

Let us now proceed to consider what the compulsory system has done for the support and diffusion of religion, by way of meeting the enormously increased demands of the last and present generation.

As we have already said, it is most strenuously maintained by the Church itself, that the revenues of the Church, under any conceivable mode of distribution, have long been utterly inadequate to the spiritual wants of the nation, while it is the well-known theory of an Establishment, that it is bound to supply adequate means of religious instruction to the whole community. Now, for a long series of years, while population was doubling and trebling; while villages were becoming towns, and towns cities; and while commerce and manufactures were establishing themselves in once secluded and thinly-peopled districts, the compulsory system did almost nothing. When, at last, a Parliamentary grant was obtained, the returns, which the commissioners required to be laid before them previous to their commencing operations, served to show the state of religious destitution in which the venerable mother had long left so many hundreds of thousands of her spiritual children. They disclosed a state of things truly appalling.*

* Some few instances of the degree in which the compulsory system had failed in accomplishing its *avowed* object we here lay before our readers. They are copied from the above-mentioned returns, ordered by the ecclesiastical commissioners. From this document it appears that, in the following places, such was the proportion (or rather disproportion) between the population, and the church and chapel room in 1821 :

	Population	Churches or Chapels	Accommo- dation.
Birmingham, St. Martin	60,416	4	6056
Blackburn	53,350	1	1900
Marylebone	96,040	3	3611
Nottingham	32,712	1	1000

In the mean time, the voluntary system was in a state of great and constantly-increasing activity; and there is but too much reason to believe, that, on this, as on all other occasions, it was "the progress of Dissent," and the irregular exertions of the "Sectaries," which first roused the slumbering zeal of the hierarchy. The paralytic limbs of the "venerable mother" were stimulated into something like sensibility, by these mustard cataplasms. As in some cases of suspended animation, the Church required to be well *chafed* into life again.

What, then, we again ask, is the amount which the compulsory system, or the system of *taxing* the whole community, annually raises to meet the increased spiritual necessities of the nation. The first source of revenue we shall mention shall be the Church-rates. And here we will not insist on the notorious fact, that in many places, they have been refused altogether, or that, in many others, they have been cut down to a very small amount, or that they are in most grievous ill odour throughout the nation. We will suppose them to produce as much as in former years. We will, moreover, suppose, that the *whole* annual amount, like the annual amount yielded by the voluntary system, goes to meet those religious wants of the nation which have grown up since the ordinary revenues of the Church became inadequate for that purpose. The sum thus realized, according to the statement in Lord Althorp's speech in 1834, is between £500,000 and £600,000.

The next shall consist of Parliamentary grants. About twenty years ago, the Church obtained a grant of a million; and, a few years afterwards, it was increased by half a million more. This is all spent; and the Bishop of London himself tells us, "he is not sanguine as to the success of any appeal to Parliament for aid.

Old Street, King Square, St. Lukes'	40,876	1	1200
Stepney	49,163	1	1500
St. Pancras, Somers' Town, Regent Square	71,838	1	300
Ramsgate	6,031	0 (!)	0 (!)
St. George's in the East	32,528	1	800

On the utter want of proportion between the religious necessities of the population and the means which the Establishment affords; on the astounding, and, if the subject were not so serious, the ridiculous inequalities in the distribution of the means it does possess; on the utter absence of any principle of self-adjustment, or adaptation to the fluctuations of population (for the system, one would think, is based on the supposition, not only that the population shall never increase, but that the relative proportions of the population of different places shall always remain the same); and on the extent to which the voluntary system has supplied the deficiencies of the Establishment, the reader will find some admirable observations in a powerful and elaborate article, entitled "Dissenting Meeting Houses," inserted in our January number—the last of the many valuable articles, on these and kindred subjects, contributed by the late Editor of this journal during his long and able superintendence.

towards the erection of churches in the country at large. Certain it is, that the Parliament is becoming more and more unwilling to vote any such supplies. But, just for argument's sake, we will suppose that the above-mentioned one million and a half was granted only fifteen years ago, and, moreover, that the same sum will, at equal intervals, continue to be granted. This would allow a sum of £100,000 a year.

The third item is the "Regium Donum," which amounts to the sum of £1650. It has sometimes been pleaded by Dissenters, that this is not a Parliamentary grant at all, but, as its name imports, a "royal gift." We sincerely hope, however, that in order to obviate all ground of reproach, this paltry grant will soon be *refused*,—and refused on *both* sides.

The sum, then, which the compulsory system annually raises, by way of supplying the deficiencies of the revenues of the Establishment will stand thus:

Church-rates.....	£550,000
Parliamentary grants at the rate of....	100,000
Regium Donum.....	1650
<hr/>	
Total.....	651,650

Or something more than half a million; in other words, a little more than the sum which the voluntary system raises merely for the various great religious societies, independently of the remaining two millions and a half which it devotes to the support of ministers, the maintenance of public worship, and the diffusion of Christianity throughout the land.

Such is the magnificent provision which the compulsory system makes for the nation; a system the theory of which is, that an establishment is bound to supply the means of religious instruction to the whole community, and that, too, quite irrespectively of the feelings and wishes of the dissenting portions of it! The Church had much the same revenues when the population was not half what it is now; and, now that the population is doubled, the Establishment, on the compulsory system, provides the stupendous sum of £500,000 a year to meet the exigency!

If it be said, that a large portion of the population reject the services of the Establishment, and that it cannot therefore be expected that the Establishment should provide places of worship for that portion, we reply, that the theory of a compulsory provision of one sort of religious instruction for the whole community, admits of no such limitations. It is often, and consistently, though most absurdly said, by the advocates of establishments, that they are bound to provide religious instruction for all, whether particular portions of the people avail themselves of it or not. It is a sacred duty to set up a church in every district, though "the people be not gathered;" and to provide a clergyman, although he

should preach to empty walls ! This is one of the very arguments urged by the Scotch in their recent application for Parliamentary grants. It can be proved, in many cases, that there is ample accommodation in the chapels of the different denominations for all that portion of the population which can frequent a place of worship at all. But this will not do. It is not *Established-Church-accommodation*. Nay, is it not often said to Dissenters, when they object to the compulsory support of a form of worship they disapprove, "Well, but there is the church, if you like to enter it." Now this, if it were true, would be but a sorry argument ; but we deny that it is a *fact*. In a vast number of cases, there is *not* the church. The compulsory system has *not* provided (as it professes to do) the means of religious instruction for the whole population ; and it is the actual *results* and *capabilities* of the system we are now examining.

It may, perhaps, be rejoined, that we ought to be very much obliged to the Establishment for not having *compelled* us to pay *more* for churches which we should never enter, and for the maintenance of a worship which we could not approve. We reply again, that this is no argument, since we are examining the *results* and *capabilities* of the system. Has it been, is it now, will it ever be *practicable* ?—And, as to gratitude in this matter, we rejoin that we *are* as grateful as any men can well be—for a benefit which the benefactor never *intended* to confer.

It may be urged again, that if the sum which the compulsory system provides to meet the spiritual wants of an increased and increasing population, is so small and insignificant, this is a proof of the moderation of the Church, and should rather excite our applause than call forth our censure. We answer, that we do not blame it for doing so little in this way, and heartily hope and believe, that it will hereafter do still less ; but that we are canvassing the *capabilities* and *results* of the system ; and, as to the moderation of the Church, we have not the slightest doubt, that it is the moderation of a man who has an excellent appetite,—*but very little to eat*.

If it be said, that since the compulsory system is confessedly doing so little, we have produced a good argument why it should now ask for a few millions more ; we reply, that we admit it, if the advocates of the system can prove *that the system is good, and induce the legislature and the country to concur with them*. But we once more say, it is the actual *capabilities* and *results* of the system we are now talking about.

There is this remarkable difference between the voluntary and compulsory systems, that while the former is every year increasing in energy, and extending the sphere of its operations, the compulsory is, by universal admission, becoming less and less practicable. Proposals for new grants are viewed with increas-

ing jealousy by the legislature; a very large and increasing party in the nation oppose on principle any such application of the public money; the shameful injustice of calling upon those who so liberally support their own form of religion, to contribute to a church which they do not approve, and which has wealth enough, properly distributed, to meet the wants of its own members, is becoming more and more odious. So notorious is all this, that the Bishop of London, as we have seen, admits that he is "not sanguine as to the success of any appeal to Parliament for aid towards the erection of churches in the country at large;" and, despairing of the success of any application to parliament for this purpose, thinks it '*not impossible*,' '*peculiar circumstances*' might '*even now*' be considered to '*justify legislative interference, for the purpose of making adequate provision for the spiritual wants of the metropolis, at the expense of its inhabitants*;' and how does he propose to levy the necessary sum? By resorting to the old scheme adopted in Queen Anne's reign, and in the early part of the reign of George III.; that of imposing a duty on coals! But in the former case that duty was two shilling per chaldron, and in the latter three shillings. The bishop, with a very sagacious perception of the altered state of the case in our times, modestly confines his request to the imposition of an additional duty of *two-pence* per ton! The difference between the amount of the duty imposed for this purpose, in the reign of George III. and that now proposed by the Bishop of London, affords, we apprehend, a tolerable criterion of the diminution of the zeal of the legislature on this subject. The difference is as the difference between three shillings and two-pence. But how much would this proposed duty yield? About £18,000 a year, the bishop tells us.

Now who would desire a more conclusive proof, of the superiority of the voluntary system, than that which is afforded by the issue of the bishop's appeal to it, as compared with the revenue to be derived from this beggarly impost? By the former he has already realized, in a few months, more than £100,000; that is, as much as the proposed duty would yield in between five and six years!

Nor can we refrain from adverting to the very different effect produced upon the *minds* of the people, by these very different modes of raising the necessary funds. In the one case, the money necessary for the most sacred of all purposes, would be smuggled out of the people's pockets, under the shape of a tax on a necessary article of domestic consumption; in the other, the object must have been distinctly brought before the minds of those who contributed to it, and its importance urged upon their solemn consideration; their zeal for *their own* church must have been put to the test, and by being put to the test corroborated; in many

cases, a feeling of something like honest independence must have been awakened, and the habits of practical benevolence exercised and strengthened. All this must have been done before the sum could have been got together; while the scheme to build churches by taxing coals (as if, by the way, that very necessary article were not quite dear enough already) would effect the object without raising one worthy aspiration, one noble sentiment or feeling; in fact without the energetic concurrence of those who fulfilled it. The object would not be thought of. So far as the tax operated at all, it could only tend to diminish the consumption of an essential article of domestic comfort. It must be confessed, indeed, that the design itself, and the machinery by which it is proposed to carry it into execution, have an admirable congruity to one another. A tax which tends to put out our fires, is appropriately emblematical of a plan which so effectually tends to extinguish the ardour of Christian zeal and benevolence. The Church of England, we know, is fond of symbols, and this is certainly quite as edifying as some of those she has retained in her ritual.

We have said, that so far as this tax might be supposed to operate at all, it would tend to diminish the consumption of coal; that is, to reduce the revenue to be derived from it to the smallest possible amount; in other words, it would induce the people to contribute to the church *as little as they could*. This is the *state of mind* to which such modes of supporting sacred objects tend to lead them; unless indeed it be pretended, that the zeal of the votaries of the church is so great, that they would make up larger fires, for the express purpose of supporting Mother Church, and console themselves, at every shovel-full they threw on, with the thought, that it was all for the good of the Establishment. We fear, however, that there are few who would much relish the *smoke* of such a sacrifice. The scripture does, it is true, speak in one place of 'heaping coals of fire,' but, it must be confessed, it is for a very different purpose from any contemplated in the plan of the Bishop of London.

Such then is the compulsory system. But let us not be misunderstood. We say not these things by way of taunt. Though, as dissenters, we rejoice, most heartily rejoice, in the symptoms of decrepitude which are overtaking that system; if we know anything of our own hearts, we rejoice still more for the sake of Churchmen themselves. Let them once be individually roused to the consideration of the claims which their religion has upon their support, and their immense wealth would soon furnish revenues which would make the amount of support which they now receive from the legislature *appear* as paltry as it really *is*.

If it be said, that the system is a very admirable one in theory, and that if it does not work well it is the nation's fault, we

reply, that the chief merit of any system, intended for a world like this, is that it is *practicable*. There are many theories doubtless very beautiful to the imagination, which must be abandoned, from the slight circumstance that they cannot be carried into effect. The theory of perfect uniformity in religious sentiment, is no doubt a very pretty theory, and untold treasures, both of blood and money, has it cost the world; but it is now generally admitted, at least in England, that it must be given up, as fit only for Utopia; although we believe there are still a few men amongst us, true citizens of that venerable republic, who would like to try the experiment again. Now we would judge of the compulsory system in the same way; it may look very beautiful on paper, and will, we believe, soon exist only there, when we promise to give it our devoutest admiration. But if it be found that, as the nation increases in population, wealth, knowledge, and power, the compulsory system is in fact becoming more and more distasteful, and the support of the legislature each day more and more slender and precarious, there is no help for it; it must be condemned as virtually impracticable, even though it should appear to the imagination the most beautiful vision that ever beguiled the fancy of a poet.

To show, then, the practical inefficiency of the compulsory system, we again ask whether, if a set of commissioners were to be appointed, to give *a fair account* of the sum which would be required to carry out its theory, they would dare to demand the half, the quarter, the tenth? We fearlessly say, that like the Bishop of London, they would admit that any such application to parliament would be rejected.

It will be observed, that in the present article, we have been solely intent on comparing the comparative energy of the voluntary and compulsory systems, in the creation of *means* for their professed objects. On other and scarcely less important points, connected with the working of the two systems, we do not now touch.

Again, then, we implore the various religious communities who adhere to the voluntary system, more especially those we have the honour of being connected with, to collect and publish all such statistical information as may, in the slightest degree, illustrate the working of the system. Should our adversaries sneer at the *unauthorized* form of such statistical accounts, let us ask them in return, 'What authority attaches to *your own* accounts of us?' Some startling details on this subject will be found in the article we have already alluded to, on the registration of Dissenting Meeting Houses.*

* January, 1837.

In fact, to trust for statistical information respecting dissenters, to a set of men who are for the most part bigotedly attached to the church, is the very height of absurdity. If the object of the legislature be to conceal from its own eyes the strength and numbers of the dissenters, it must be confessed that a more admirable expedient could not be devised; but if authentic information be desired, a very different method from that of appealing to clerks of the peace, or the arch-deaconry-courts must be adopted. If, in ascertaining the character of an individual, it would be unsafe to trust wholly to the testimony of a friend, it would be still more unsafe to trust to the testimony of an enemy.

Art II. *Guido and Julius. The Doctrine of Sin and the Propitiator: or the True Consecration of the Doubter, exhibited in the Correspondence of Two Friends.* By the Rev. FREDERICK AUG. D. THOLUCK, D. D., Professor of Divinity in the University of Halle. Translated from the German by JONATHAN EDWARDS RYLAND: with an Introductory Preface, by JOHN PYE SMITH, D. D. London: W. Ball.

WHEN Jesus opened his discourse upon the Mount, by proclaiming the Beatitudes, how clearly was the character of Deity impressed upon his ministrations! To the favour with which he there regards the 'poor in spirit,' and the 'meek,' we find no parallel among the dark superstitions of idol-worship; and, though hints of this divine benignity had, in conformity with the Mosaic ritual of penitential offerings, been communicated under that dispensation by his servants the prophets, to whom God spoke—*πολυμερῶς καὶ πολυτροπῶς*—with repeated augmentations of his self-revealing grace, and in many varied forms of condescension; yet is it by His SON, the brightness of his glory, and—*χαρακτήρ τῆς ὑποστάσεως αὐτοῦ*—objective impersonation of his essential perfection, as 'God in flesh made manifest,' that the fulness of his grace and truth are brought to light. In the fourth beatitude especially—BLESSED ARE THEY WHICH DO HUNGER AND THIRST AFTER RIGHTEOUSNESS: FOR THEY SHALL BE FILLED—depths of human misery are recognized, which lie beneath the deepest soundings of human intelligence. These are the restless cravings of a nature, which, created for dependent blessedness, and severed from its only real and sufficient source, never can, so long as God, that only source, is righteous, find settled peace but in the subjective impression of his righteousness. That 'the wicked are like the troubled sea, 'when it cannot rest, whose waters cast up mire and dirt,' is the Scripture representation of this craving, maddened into tumult by the action of man's wilful alienation towards God. And how

it works at times in the regenerate, whose privilege it is, being reconciled to God, to know by 'the spirit which he hath given them,' that they 'are passed from death to life,' during various crises of their probationary conflict with sin, may be inferred from the pathetic cry of the apostle, 'O wretched man that I am! who shall deliver me from this body of death?' as well as from those 'unutterable groanings' which form the medium of the Spirit's intercession. Those only who are conscious of this misery are qualified to appreciate the Saviour's proclamation at its proper value. To such the union of the divine and human natures, in his person, is adapted to disclose not only his actual knowledge of every existing instance of this experience throughout all ages, but his ability and willingness to sympathize with every sin-oppressed and sin-renouncing sinner. Such also will at once perceive the evident propriety, not to say necessity, that the revelation of God's mercy should be consummated by one, who himself not knowing sin, would be qualified to speak to those who do, in terms like these: 'Come unto me all ye that labour, and are heavy laden, AND I WILL GIVE YOU REST. Take MY YOKE upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For MY YOKE IS EASY, and MY BURDEN IS LIGHT.'

The experience above described, with the human efforts of escape to which it gives rise, and the divine method of relief, forms, if we may so say, the 'burden' of the work before us, which bears the stamp of an intellectual capacity and extent of erudition perfectly extraordinary. Besides the advantage of an able and learned translator, the work enjoys the recommendation of Dr. J. Pye Smith, who has introduced it to the British public with a very interesting biographical preface. So intimately, indeed, is the book itself identified with the history and character of the author, that we should fail to do it justice in examination, did we not avail ourselves of such portions of this preface as are necessary to set the mind and circumstances out of which it grew sufficiently before our readers.

'Frederick Augustus Deofidus [*Gottreu* or *Gottgetraut*] Tholuck, was born at Breslaw, the capital of Silesia, March 30, 1799. He laid the foundation of his literary eminence in the Gymnasium, and at the university of that city. To the Semitic languages, and especially to Arabic and Turkish literature, he showed peculiar inclination and aptitude. He was warmly patronized and encouraged by some of the most distinguished orientalists in Berlin, and enabled to gratify his predilection by the enjoyment of the best instruction. During the earlier part of this period, he was drawn into the awful whirlpool of infidelity; and he so openly avowed it as to maintain in a public thesis the superiority of Mahommedanism to Christianity. But, towards the close of his course in Berlin, an alteration took place in his views,

feelings, and character, with respect to religion. Professor Neander and a private friend were instruments of divine mercy in the production of this great and happy change. There is good reason to regard the volume before us as the record of his own experience, and the picture of his conferences with his friends, during this interesting season, the great turning point of his immortal existence. The change of heart, the infusion of a new and heavenly life, the breathing forth of piety and benevolence, the humility and tenderness of character, which were now developed, were not unlikely to work in him a disposition to dedicate himself to the evangelical ministry: but he did not determine upon altering his plan of studies till, upon the dismissal of the too celebrated De Wette, by the royal authority, from the professorship of doctrinal theology, Tholuck, though only in his twenty-first year, received command from the Ministry of Religious Instruction, to supply the chasm thus created in the university courses, by delivering Lectures in the Exegesis of the Old Testament.'—pp. xix—xxii.

'In this elevated situation our young theologian had a very difficult task to perform. Cordial friends were but few, and they must have watched him with apprehension and anxiety: enemies to the truth, and to him as its defender, were numerous, able, long accustomed to monopolize the public ear, and engrossing almost every chair in every university. It was necessary that he should manifest, at least, no inferiority to the splendid endowments of his predecessor, and of rivals showing themselves on all sides; and he knew that his lectures, and every one of his public and private actions, would be scanned by evil-disposed, keen-sighted, and deep-plotting minds. But he was enabled to conduct himself with wisdom and meekness; while his convictions were ripening into the strongest sense of the falsehood and danger which belong to the antisupeaturalist schemes, and of the truth, moral beauty, and holy efficacy, which characterize the doctrines of the Reformation and of the apostles. In 1821 was published what we suppose to have been his first printed work, a pretty large Latin volume, entitled *SUFISM, or the Pantheistic Theosophy of the Persians; illustrated by the aid of Persic, Arabic, and Turkish Manuscripts*; the high merit of which was acknowledged by the author's opponents. It was during this momentous period of his life that he composed the work which this volume gives to the public in an English dress.'—pp. xxvi. xxvii.

'Upon the death of the venerable George Christian Knapp, Senior of the Theological Faculty in the University of Halle, Tholuck was appointed by his sovereign to succeed that eminently learned and pious man in the divinity professorship. This took place in 1826; and, notwithstanding relentless, and even virulent opposition from the party of Wegscheider, Gesenius, and the younger Fritsche, he maintains his standing with growing honour and usefulness.'—*Dr. Smith's Preface*, pp. xxix. xxx.

In illustration of the notices thus given by Dr. Smith, it may be interesting to mention that Professor Tholuck's first friend and patron in oriental studies was the Baron Von Diez, who had

been Prussian minister either at Constantinople or the Court of Persia, we have forgotten which, and had distinguished himself as an orientalist by his '*Denkwürdigkeiten von Asien*,' and other related publications. That his youthful *protégé* had previously to this, however, been both assiduous and successful in private study, and that the favour of the venerable diplomatist was no indiscriminating partiality, may be inferred from the subjection of the former, on their first acquaintance, to a severe examination, conducted partly by the baron himself, but principally by the celebrated philologist, F. A. Wolff. The result of this was his admission into the baron's family, to prosecute his studies under his immediate eye. The honourable countenance thus shown him proved, however, to be of short duration, for a few months after, his patron died, so that the principal benefits accruing from it were the opportunity he acquired of attaining classical proficiency under Wolff's tuition, and, what was destined to exert a lasting influence upon his life and character, the friendship of Professor Neander. By his advice, and through the urgent entreaties of his excellent sister, young Tholuck was induced, when just upon the point of returning to Breslaw, in despair of any future assistance in Berlin, to pay a farewell visit to Baron Kottwitz, the private friend referred to in Dr. Smith's account, and whom we suppose he had occasionally seen in the professor's house. He had even taken his place in the diligence when this visit was made, and when the affectionate expostulation of his new friend prevailed upon him to take up his abode with him. In that society it was that, in a way our readers will discover in the sequel, his feet were led into the paths of righteousness and peace.

To unfold, at any length, the difficulties of the station which Professor Tholuck, by universal consent, so admirably fills at Halle, would be foreign to the object of this notice, but our readers will excuse us for endeavouring to preserve from the treachery of unwritten remembrance, one fact, connected with his removal thither, which will convey some idea of his isolated situation, and painful prospects at the time. As he drew near to that city, which, standing on a high and extensive plain, is visible at a considerable distance, 'seeing,' as he himself expressed it, 'the pointed spires of my future scene of labour glittering in the setting sun, while the evening shadows were rising on all lower objects, an indescribable melancholy possessed me, and, exhausted by the anxious reflections and anticipations of the day, my overcharged heart sought relief in tears. The only companion I had with me was young Krummacher, at that time a boy of ten or eleven years of age. The youthful angel fell upon my neck, and comforted me. Weep not, fear not, he said, 'Greater is he that is with you than he that is in the world.' I cannot describe to

'you,' continued the Professor, 'the effect that passage thus suggested had upon my mind, not only at the time, but on numerous subsequent occasions of bitter trial.' This fact will probably not interest the less, when we inform our readers that this youthful comforter is either son or nephew to the author of 'Elijah the Tishbite,' published with such general approval by the Religious Tract Society; and that he has recently entered on the duties of a pastoral charge, in a spirit corresponding with this early promise.

The following is the account given by Dr. Smith in reference to the *circumstances* in which the present work originated. The author of the publication which it was designed to counteract is, it will be understood, the same De Wette whose removal had occasioned the command to Dr. Tholuck to commence a discourse on Biblical Exegesis.

'Its exact title would be scarcely intelligible to an English reader, nor indeed to a native German, unless he were acquainted with the little piece of literary history, which we must mention. In 1822 Dr. De Wette published a work, in two volumes, with the title, *THEODORE, or the Consecration of the Doubter* [or Sceptic]; a work which professes to give a picturesque history of the studies of a Lutheran clergyman. The tendency of this book may not unreasonably be conjectured, when it is considered that the very clever and eloquent author deduces all religion from an innate propensity in the human mind, cherished and refined by reason and experience; that he excludes every thing supernatural from the mission of Moses and the prophets, of Jesus and the apostles; and that, borrowing his own words, 'the divine excellency of the Christian religion is especially conspicuous in this, that it directs men to seek their salvation within their own breasts, without any foreign aid whatsoever,' and that 'the soul, oppressed by a sense of its sins, ought to seek rest and peace only from its own powers.'

'Dr. Tholuck's title was therefore, 'The Doctrine of Sin and of the Propitiator, or the True Consecration of the Doubter.'" Thus was conveyed the requisite antithesis to De Wette's watchword. The design of the one book was to instruct a sceptical student how to silence his reason and appease his conscience, even on the supposition of his being *ordained* to the pastoral office; and, with an hypocrisy for which we have no epithet of adequate abhorrence, to go through the Ordination Service of the Lutheran Church, which is full of the strongest and most tender expressions of evangelical piety; concealing under all a conscious rejection of positive revelation, a refined, philosophical, mystical Deism: such was De Wette's way of consecrating the Doubter. Tholuck's, on the contrary, was to take the hand of the young inquirer, harassed to very anguish with doubts and difficulties concerning the foundations of all faith, all religion, all participation in the supreme good, all hope in a world to come; and to lead him in the path of a profound investigation on the part of the understanding, a constant searching into the moral state of the mind, and habitual

prayer to the most Holy One ;—the path of truth and peace.'—*Dr. Smith's Preface*, pp. xxvii.—xxix.

Such being the origin and object of this publication, it remains to consider in what way the latter is accomplished. The work having passed through five German editions, and continuing in demand, having been hailed on its appearance both by evangelical Protestants in the North, and Catholics in the South, as an important contribution to religious literature, and being at the very time that Mr. Ryland's translation appears in England, in process of translation also in the pages of the *Biblical Repository*, published at Boston and Andover, U. S., it would be idle to lay much stress upon the circumstance that it is a youthful production. We perhaps ought not, however, wholly to lose sight of this, since its influence is clearly obvious throughout, and the author has thought proper to refer to it. Allowing as we do, therefore, that had the work appeared a few years later, it would not have been exactly what it is, we must freely state our opinion that it owes not a little of its ardency and freshness to being what the author terms, '*jenes Product der unvergesslichen begeisterungs-vollen Weihestunden meiner Jünglingsjahre*;' the product of the memorable fervid period of youthful consecration.

The 'argument' or 'contents' prefixed to the original work, which Mr. Ryland, judiciously, we are inclined to think, has omitted in his translation (thereby cutting off, as far as possible, the reader's temptation to *dip into* a book, which, if worth reading at all, deserves a careful and regular perusal), will unquestionably convey a fairer and more accurate summary of the author's course of thought than any other abstract we could offer. The reader will at once perceive that the book assumes, to some extent, the character of a work of fiction, intermingling biographical incident with epistolary correspondence.

'PART I.—ON SIN.

'Chap. 1. Guido and Julius, two friends, who have reached the verge of manhood without attaining to the knowledge of a satisfying good, are separated, to pursue their respective studies in different universities. Guido is by force of speculation led on towards a logical Pantheism, but, held back from this extreme by the contradiction which it offers to his moral consciousness, sinks into a cheerless scepticism. Julius now writes him word how he had in the meantime found the truth; shows that scepticism cannot be the proper term of human inquiry, and enters on an illustration of the doctrine of evil. He speaks of the first man's original condition, and fall.

'Chap. 2. Guido, after a lapse of three months, writes, in answer to Julius, on the different methods of accounting for the origin of evil; argues against the notion of two separate first

‘principles; refutes both the pantheistic and pelagian view, that evil is a mere negation; and adduces evidence of the preponderating tendency to evil.

‘PART II.—OF THE PROPITIATOR.

‘Chap. 1. Julius further opens to Guido his views on the state of man before the Saviour's coming; man's need of a Saviour; his objective ministrations as prophet, priest, and king of his people; and their effects upon individual believers.

‘Chap. 2. Guido, in reply, makes known to Julius the experience he has attained of the blessedness imparted to the Christian through an insight into the harmony which pervades the economy of salvation; refutes the Catholic view of the doctrine of propitiation, and portrays the Christian life, as exemplified in the communion of saints.’

Then follow some appendices, which it is unnecessary to notice here, as they are with great propriety omitted in Mr. Ryland's translation. It will be at once perceived that, under this thin veil of fiction, questions of the deepest interest and importance are discussed—discussed, we may add, in a deeply interesting though peculiar manner. We do not now allude to the fictitious structure of the book, which we consider greatly against it, feeling, as we do, that the public has been drugged, ‘*usque ad nauseam*,’ with religious novels. This objection is rebutted in the present instance by the fictitious character of the work it was designed, successfully, we are happy to say, to answer and supplant; and it is but fair to add that, while on its first appearance, religious fictions were as little known in Germany as they were in England at the time when Mrs. More produced her ‘*Cœlebs*,’ the work is entirely free from questionable scenes, and that the only feelings either prominently or incidentally developed, are such as are involved in the experience of those who have been called to ‘plough their way’ through the stormy deeps of religious perturbation and error. What we now refer to as peculiar in the work is the earnestness of its more speculative portions, and the immense, though sometimes incongruous, variety of illustration which pervades the whole. That the author is a German and a philosopher is at once discoverable from the attention given to the Pantheism of the German schools; and, while his ready use of classical writers indicates familiarity with something more than indexes, the resources of the orientalist are brought to bear upon the ethics of the Gospel by interesting citations, taken, for the first time, from unpublished Persian manuscripts. On these peculiarities Dr. Smith, with great propriety, remarks:

‘Our author is a poet and an eloquent preacher. His poetical talents were nourished by an early imbuing of the Greek classics and the

Arabian poets. Into metaphysics, also, the ancient, the scholastic, and the modern, and those of both the oriental and the European schools, he has plunged deeply. From these causes, it is not a subject of surprise that his sentiments have frequently characteristics which to many will appear extraordinary, and even questionable or startling. Such passages as those will, however, upon a repeated and more comprehensive examination, in general, cease to command any other feeling than that of admiration and approval. When we are constrained to differ from him, we cannot but love him. The warmth of his piety, the largeness of his charity, his faithfulness to God and conscience, the originality of his thoughts, the depth of his investigations, the copiousness of his inductions, the combined power and tenderness of his applications, are such as search our very hearts, stir up and sharpen our faculties, and lead us, if we are willing to be led, into the most profitable self-knowledge. He frequently makes allusions to objects very much out of the range of ordinary literature, and draws from them illustrations of singular felicity: but, to reap its benefits, and enjoy its beauties, the book must be read with close attention and frequent retrospection.'—*Dr. Smith's Preface*, pp. xxx. xxxi.

It must be owned that, in these commendations, Dr. Smith, speaking like himself, has done full justice to our author's merits. We ought, perhaps, to say, he has done more than justice. The exuberance of Dr. Tholuck's fancy seems to us, putting English sobriety out of the question, often to degenerate into extravagance, especially in the commencement. Figure shifts into figure, not according to the skilful and appropriate *ordonnance* of cultivated genius, but the fortuitous and objectless revolutions of the kaleidoscope; so that the reader is not seldom in a lurid fog. This is true, however, principally at the commencement of the work, when the author represents the restless strife between Guido's moral consciousness and intellectual speculations; the second part is comparatively free from this objection, and many of its illustrations are eminently beautiful.

One of the distinguishing principles of Dr. Tholuck's work, containing, as we think will appear, a very important truth, coupled with a germ of serious error, is presented to our notice in the following extract, in which our author's object is to show the vanity of seeking to discover 'man's chief end,' by the exercise of human reason in the speculations of metaphysical philosophy. He describes his Guido as imbibing nothing but disgust from the cold and lowering rationalism of the theological schools, and adds:

'He turned accordingly to philosophy, which he considered the queen of human knowledge. Yet how strongly was his mind drawn to opposite poles when he entered its circle! One thing the inquiring youth perceived, that he had now entered a region of which it might be said, that to proceed only half the way is not to enter on it at all. He found that whoever grasps a link in the chain of logical speculation

must follow wherever it may lead him, be it into open day or midnight darkness. He passed by with contempt the systems which vacillated between a credulous ignorance and the full (let it be even destructive) truth, like wandering stars unconnected with any planetary system. He sought such spirits only for guides, who, in order to win, had the courage to risk every thing. With this view he suffered Parmenides, Spinoza, Schelling, Schliermacher, to pass before him as instructors, all uttering the same mighty words to his listening mind, but in different tones.

‘When Guido had ended his determined and unintermitted course through these intellectual regions, he paused, feeling himself in a strange land of darkness; and soon with horror realized, what he had often imagined in dreams, that his spirit was actually given up to an endless descent. He perceived but too clearly that the end of all speculation was the denial of all positive existence. He had proposed to himself this question, What am I? and had received answers on the destination of his being, in countless variety. He had gone further, and asked, Who am I? and with this question lost himself! He had inquired after the origin of the universe, and the appearance of its finiteness had referred him back to God. He had inquired after God, and the infinitude of his essence referred him back to the universe. Thus all positive being seemed a shadow cast by a nonentity, an echo without an originating voice! Guido felt the endless descent. But there was yet another pole in the life of his spirit besides that of mere logical deduction. There were moments in his life of deeper recollection, of awful, indescribable stillness, when he heard (if it may be so expressed) the breathing of his spirit, and could perceive the mysterious dialogue of another spirit with his own. In such converse he tasted something of a higher, better life, such as no vague generalities, no flights of speculation could afford. And when, by the magic-lantern of Pantheism, all the colours of good and evil were mingled, and both one and the other softened down into a dull grey, the noble-minded youth, as if awakening out of a deep sleep, would often exclaim, Then is it so?—that one word alone, first and last, with horrible sameness, must be the eternal symbol of my life, and that word be—DELUSION!’—pp. 11—13.

In the references here made to Guido's moral consciousness, we recognize that supremacy of moral sentiment or conscience, over those notions which result from mere discursive speculation, which is not only suggested by inductions fairly drawn from the phenomena of mind, as exemplified in Bp. Berkely for example, but may be gathered also from the statements of Holy Writ. When the apostle (Rom. ii. 14, 15) speaks of those who, having not the law, ‘do *by nature* the things contained in the law,’ ‘are a law to themselves, and show the work of the law *within in their hearts*,’ their ‘consciences bearing witness,’ and their ‘thoughts accusing or excusing,’ it is evident that he speaks of a moral sentiment, universal and essential to the human mind, not originated by, or dependent on the discursive faculty, but independent of all

the speculation of philosophical sagacity, and supreme in every question of moral right and wrong. This is that which, in simple minded men, so often revolts from, without being able to detect the sophistry of the most plausible and accomplished deceiver. And it is excellently brought forward here as resisting the horrible conclusions of erratic speculation in their denial of that God of whom, as its real author, faded as it is, it is the only remnant in man's fallen soul.*

There is, however, another principle in the preceding extract with which we are by no means so well satisfied. Illustrated as it appears by the language of the original 'Contents,' particularly the expressions 'consequenten Pantheismus,' 'consistent or logical Pantheism,' the author's idea would seem to be that the necessary result of the discursive principle in man, as ultimately developed by its purest exercises, is Pantheism (p. 13), and the denial of all positive existence (p. 12).

That this is indeed the meaning of the passage is further evident from the second appendix, which treats 'on the necessity 'by which the mere logical understanding is led to a denial of a 'self conscious Deity, Individuality, Freedom, and Morality, &c.,' a principle which would seem to dispense altogether with Reason as an organ for the investigation of truth. That the author is

* Not with any view to confirm these very simple representations, but to illustrate the relevancy of the citation itself to Dr. Tholuck's supposed intention, it has since occurred to us to consult his 'Commentary' on this passage. Citing, in the absence of the original work, the translation which has been made of it by Mr. Menzies, we find Dr. Tholuck expressly saying, in reference to the heathen, "their own moral consciousness is their rule." Under v. 15 he says, "St. Paul means to bring proof that such actions of the heathen, as are conformable to law, *really have their basis upon an inward law in their breast*. For this purpose he appeals to the conflict which takes place between the opposite tendencies of the will in man, and to the judgments pronounced upon these by the moral sense." These expressions show that we have not constrained the meaning of Dr. Tholuck's extract by asserting its coincidence with that declaration of the apostle. Should any, under the influence of Sir James Macintosh's theory, (Dissertation on the Progress of Ethical Philosophy, 8vo. edition, pp. 381, *alibi*,) that "conscience has no object but a state of will," and that "moral approbation must be limited to *voluntary* operations," think that Dr. Tholuck goes too far in asserting its authority in reference to the decisions of the discursive faculty, in the investigation of *truth*, we deem it sufficient to answer, that if this conscience be indeed a law 'written' in the heart, the remnant of God's image in the soul, it must repugn those speculations which deny its very basis. What again means the *συνείδησις* of the fifteenth verse, but that which, as Dr. Tholuck says, *i. e.*, "constitutes the bond of relationship between man and God, and which discovers itself as a sense of what is just and good?" We may observe, in passing, that the Professor, besides the well-known passage in the *Œdip. Tyr.* v. 845, upon the subject of conscience, has cited a very close parallel from Aristotle, (*Eth.* iv. 14) ὁ δὲ χάρις καὶ ἐλευθερος οὕτως ἔχει οὖν νόμος ὧν ἑαυτῷ.

sensible of this error may be inferred from the preface to his third edition, where he states his conviction 'how deeply the second appendix, and that portion of the work with which it is connected, needs an entire revision.' On this account we should have been disposed to pass it by in silence, especially as Mr. Ryland has had the judgment to omit the appendices, but that the fidelity of the latter as a translator has not permitted him (and very properly) to modify the occasional expression of this error in the text.* With every respect, moreover, to Dr. Tholuck, and in our admiration of him we believe we yield to none, it is not possible for us to see, with unconcern, an error acknowledged in his third edition, reprinted five years after in a fifth. Standing as he does, in the van of the champions for the truth in Germany, and read, as we believe this most eloquent production to be, by nearly every rising theologian, whose heart begins to feel the kindling touch of a Redeemer's love, he is imperatively called upon to make 'straight paths for his disciples' feet, lest that which is lame be wrenched;' Heb. xii. 13.

The necessity of now resuming our examination of the work forbids our staying any longer to develop the real consistency of faith and reason, the latter being, as very beautifully expressed by Mr. Baxter, 'the highest act' of the former; but this has been sufficiently done by authors easily accessible.† The following

* Such as the sentence in page 24, 'An irresistible logical deduction drew me inexorably towards this whirlpool, into which I should have been precipitated, had not a throbbing heart dwelt beneath the thinking head.' Instances also occur in pages 14, 15, 163.

† Among those most likely to be found in the hands of intelligent young people, we may refer to Mr. Conybeare's *Theological Lectures*, 2nd enlarged edition. Lect. iii., pp. 100—102. The following short extract from Dr. Abercrombie's lately published rectorial address to the students of Marischal College, Aberdeen, is also deserving of attention. 'You will often find a distinction made between objects of reason and objects of faith,—as if the latter were, in some respect, inferior to the former in their evidence and stability; but this is entirely without foundation. The truths which are the objects of faith are properly so called, because they do not come under the cognizance of any of our senses; but they are as directly addressed to the understanding as the most obvious inductions of physical science; and they carry a weight of evidence, as direct and incontrovertible, to every mind which is open to its power. This evidence, indeed, is of a different character, but its strength and its authority are the same. The truths themselves are calculated to engage the highest powers of the mind; and the most exalted understanding, that ever dwelt in human form, will derive from them a new feeling of intellectual vigour and moral health, by which it shall wing its way to those regions where shine forth in a peculiar manner the divine perfections; and shall there prostrate these highest powers in devout and humble adoration of him, 'who was, and who is, and who is to come.' This, and nothing less than this, is true philosophy; for it is this alone that traces the phenomena of nature to their cause; it is this alone that takes within its grasp the whole range of truth, and places fairly and deliberately against the mere objects of sense, those great realities which are the objects of faith.'

extract from the commencement of Julius's first letter, contains much that is both interesting and impressive :

‘ My friend, the universe may be reduced to dust, but the dust itself cannot cease to be. Systematic exhibitions of truth may be annihilated and blown away, like dust before your sight, but not the truth itself. . . . He whose soul has an affinity with truth, recognises her, in spite of all scars and disfigurements, by her royal mien. Guido, believe me, there is a truth, a sacred truth, which is not to be speculated upon, but to be enjoyed ; and this is affirmed to you by one who has actually enjoyed it. For while we must know the human in order to love it, we must love the divine, in order to know it. Whilst man fondly imagines that he can attain by the tree of knowledge to the tree of life, and in the enjoyment of the former loses the latter, the wisdom of God leads us through experience to knowledge, and says, ‘ I love them that love me, and they that seek me early shall find me ;’ Prov. viii. 17. I will attempt, according to my feeble ability, to point out to you the steps of the heavenly ladder, but to cause you to ascend is beyond my power. Aspirations after the pure regions above, and the unhappiness around and within you, may effect this. I may serve as a way-post to the traveller, but cannot impel you to your journey's end ; this can be done only by that mysterious, almighty Hand, which, stretched forth from heaven, seizes on the wandering sinner, and draws him to that blessed heart which beats warm with compassion for him beyond this world.

‘ What I lay down as the *ὁὐς μοι τοῦ στῶ*, as the hinge of all human knowledge, is the Delphic inscription. Only the descent into the abyss of self-knowledge can render possible the heavenly ascent of divine knowledge ; and no pretended wisdom is more to be rejected than that which puts out our eyes, so that we cannot look into the interior of our own being. When I say to you, ‘ Learn to know thyself,’ I mean nothing else than to ask, What *lovest* thou ? Lovest thou the earth ? then earth art thou. Lovest thou thyself ? then nought but self art thou. Lovest thou the divine ? then art thou divine.’—pp. 18—20.

This extract conveys a very fair idea of Dr. Tholuck's youthful style of thought and composition. Allusions are here drawn, both from familiar and classical sources : the direction post by the way side (which the translator would have made more clear had it occurred to him that in Germany these objects are very commonly carved in the figure of an arm and hand with pointing index), the postulate of Archimedes, and the Delphic inscription. One expression is an extract from the finely uttered thought of Pascal : ‘ Les vérités divines sont infiniment au-dessus de la nature. Dieu seul peut les mettre dans l'âme. Il a voulu qu'ils entrent du cœur dans l'esprit, & non pas de l'esprit dans le cœur. *Par cette raison s'il faut connaître les choses humaines pour pouvoir les aimer, il faut aimer les choses divines pour pouvoir les connaître.*’ We have here an antithetically clear discrimination between mere

objective or external knowledge, and that which is subjective and experimental; and knowledge *about* spiritual things is distinguished from the real knowledge of them on a principle analogous to that unfolded by the apostle: 'The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them because they are spiritually discerned;' 1 Cor. ii. 14.

The second portion of this work, which discusses the doctrine of propitiation, is decidedly more valuable and interesting than the preceding, though not entirely free from its prevailing faults. The method in which the respective views of Anselm, Aquinas and Grotius are stated and discussed is in particular truly admirable. Before we arrive at this part of the work there are, however, two or three brief extracts which will indicate the progress of the argument, and, we think, will gratify our readers. The first occurs in the letter written by Julius to his friend Guido, immediately after the receipt of that which announced to the former the change in Guido's mind. Nothing can be imagined more appropriate to the occasion than the sentiments which are here expressed:

'By our love to our invisible Friend is our friendship to each other sanctified. The natural man, as in all other things, so in his friendships, supremely loves himself; the regenerated man, as in all other things, so in his friendships, supremely loves the Lord. In proportion, Guido, as you are more abundantly replenished with his love, will our mutual love be more ardent. We have become branches of the same vine—members of the same body; and one member sustains the other. If our path be sometimes rough, grieve not, my friend. As at the beginning of our conversion, so through the whole course of our lives, the Saviour addresses us again and again, 'Said I not unto thee, that if thou wouldst believe, thou shouldst see the glory of God?' But where Jesus Christ is, who is 'the Lord of glory,' there will be daily more and more of glory. It cannot be otherwise: we are raised above the kingdom of the perishable and transient, and translated to that kingdom which cannot be moved. One or other assailant may shake off 'the golden bells' of our priestly vest, but we can never be stripped of the vest itself. 'Thou hast made us for thyself, and our heart is restless till it rests in thee. With thee is perfect rest and an imperturbable life. He who enters into thee, enters into the joy of his Lord; he will not fear, but in the Most Blessed will he be blessed.'* Such was the holy Augustine's experience fourteen centuries ago, and such will be the experience of the last Christian on earth, when the Lord shall come.'—pp. 94—96.

* 'Tu fecisti nos ad te, et cor nostrum inquietum est donec requiescat in te. Quies apud te est valde, et vita imperturbabilis. Qui intrat in te, intrat in gaudium Domini, et non timebit, et habebit se optime in optimo!'

Passing a very singular expression in the 115th page, to the effect that 'each individual is mysteriously' so 'connected with 'his race by an interior and exterior bond, that neither could he 'fall, nor can he rise, except as a constituent portion of the race,' language which involves to us a very curious puzzle, we come, at page 122, upon the following declaration :

' I have repeated, even to weariness and disgust,' says the wise man of the north, 'that the philosophers and Jews are in the same predicament : neither of them know what reason or what law is, or for what purpose they are given ; namely, for convincing of ignorance and sin, not for communicating grace and truth, which must be historically revealed, and cannot be obtained by the exertion of man's natural powers ; which no man can work out for himself, or receive as his birth-right.'—pp. 122, 123.

Obvious as this sentiment would seem to the readers of the New Testament, and frequently as we hear it inculcated from evangelical pulpits, our readers will observe that in the work before us it is quoted as a weighty observation of the wise man of the North. Whether Kant, the sage of Königsberg, as he is called, be here intended, we do not know, although we doubt if the remark be his. From both style and sentiment, we should rather take it to be an observation of Hamann, a correspondent of Kant's, and for some time an exciseman at Königsberg. This man, however, was both a Christian, and one of the profoundest thinkers in Germany ; and our reason for noticing the expression is the curious circumstance, that thoughts which are commonly current in situations where opportunities of Christian intercourse are frequent, are considered worthy, when struck out by any isolated exercise of intellect, or deduced by solitary study from the Scriptures, to be quoted and employed as the produce both of elevated and of cultivated genius. This speaks volumes in commendation of the advantages of an enlightened Christian communion.

The following admirable passage needs no comment :

' Guido, in divine things, man requires divine certainty. For man there must be something true and holy ; and this must not be in his own hands, or in his power, for he cannot be trusted either for another or for himself. And what are we taught by that truth on which alone reliance can be placed ? Ask not those stewards of the mysteries of God in modern times, who are really stewards of no mysteries. They have passed through the garden of the Lord, and, instead of admiring its beauties, have collected the dried twigs that lay scattered in the walks. They have culled for themselves out of God's word a theology, which they call natural ; probably because it is the theology of the natural man, in which they include the doctrines of freedom, of immortality, of providence, of God's paternal love—beautiful, glorious doctrines, had they not torn them from the living body : they are now

cold, dead limbs, a sun shorn of its beams. A great theologian of our church, Schleiermacher (*Glaubenslehre*, ii. 276), spoke the truth, when he said, 'There is always a direct or indirect attempt to destroy Christianity, when men are disposed to separate the doctrine of Christ and the doctrine concerning Christ from one another, and look upon the latter as at best an invention superadded to the former. We ought rather to consider all Christian doctrine as implicated in the doctrine concerning Christ; and allowing that Christ taught some things not in immediate connexion with the doctrine concerning himself, this certainly is that which least belongs to that system of truth, which he alone, by means of his peculiar distinction from mere human beings, was able to communicate. As for improvements in the system of morals, in which some placed the essence of Christianity, they are of a kind which men may attain by superior mental cultivation and extended intercourse with one another, without Christ.'—pp. 126—128.

We have referred to Dr. Tholuck's conversance with oriental learning, as having impressed an observedly peculiar character upon his production. Among the pages which from this source are for the first time pressed into the service of the Christian church in the Professor's pages, occurs one from an untranslated Persian work of Ghasali, preserved in MS. among the oriental treasures of the Berlin Library. The extract is highly deserving of attention from its intrinsic merit, and while reading the latter portion of it commencing at 'Knowledge is the peculiar possession of the higher order of minds,' our attention was remarkably arrested by the striking resemblance which it seems to us to bear, both in sentiment and manner, to many parts of Howe's *Blessedness of the Righteous*:

'Thou wilt perhaps desire to form a precise idea of death; but this is impossible, unless thou knowest previously what life means, and this thou canst not, until thou art intimately acquainted with thy own spirit. For one thing, thou art possessed of an animal spirit like the beasts, which is unsusceptible of knowledge and faith: what are the precise qualities of that spirit I do not venture to say, but leave to those who are adepts in philosophy. But I will describe the condition of death. The senses are the purveyors of knowledge, in its elements, to the spirit: they are as a net, a tool, a beast of burden. Now the net may be destroyed, but the fisherman remains, and his burden is so much the lighter when he has no longer his net to carry. Death robs thee of thy limbs, but thyself remains; as in old age, by the process of assimilation, thou wilt be altogether different from what thou wast when a youth, and yet the same self. If thou hast loved sensual objects in the present life, thy punishment at death will be that thou wilt be kept from the sight of God, and that the objects of thy love will have vanished from thee. Perhaps thou sayest, have we not been taught by the learned, that serpents and scorpions will torment us? Yes; but expect not to find these venomous reptiles in or about the body. The many-headed dragon will be in the soul: it was so in this life; but the presence of the monster was not felt as long as it was supplied

with sensual gratifications. Every one of its heads is a desire, by which a man is attached to the present world. Wilt thou reply, that herein I differ from the views generally adopted by the community? I grant it; but such is the usual course of things—the community remain in the position in which they were born; only an individual here and there passes beyond the boundaries. Knowledge is the peculiar possession of the higher order of minds: the more elevated the knowledge, so much more delightful is it; and therefore the knowledge of God, being the most elevated, is also the most delightful. But however great the delight of this knowledge, to the degree it is attainable on earth, may be, yet it is not to be compared to that of the vision of God's countenance in the other world. Far be it from us to understand the vision of God, as the common people and some dogmatists, who, like brutes, have no other than a sensual conception of it. No; it means this, that the image of God, and an admirable, consistent, inward notion of his splendour, majesty, and brightness, shall be impressed on the hearts of those who know him, as the image of the sensible world is impressed on thy senses. As thou canst represent to thyself the image of an object with thine eyes closed, and on opening them, perceivest the same object, only with far greater distinctness, such will be the difference between our knowledge of God in this life, and that which will open upon us in the other world." (Ghasali, *Kitab Elarbain fi ussul oddin*. cod. MS. Berol. fol. 260—268 and 240.)—pp. 130—133.

We are now come to a portion of the work where every page teems with beauties deserving of transcription, but feeling that we must confine ourselves to two additional extracts, of which one is due to some details, which occur towards the close of the volume, we are desirous of selecting the other, not with the view of presenting our readers with a gem, but of expressing the character and progress of the remaining portion of the work. Passing by, therefore, an attractive development of the Saviour's prophetic, priestly, and kingly offices, which extends from the 137th to the 145th page, but will not bear mutilation, and, as we with extreme reluctance do, the very admirable statement and dijudication of the theories of Anselm, Aquinas, and Grotius, upon "Satisfaction" (pp. 154—163), which is worthy of the most careful perusal, but far too long for our pages, we come at length to the following judicious and instructive observations:

'The question, whether juridical representations are applicable to the relations of God to man, coincides with the questions respecting the truth of all our representations of the Most High, and the basis of this truth. If all human relations, that of father and child, of master and servant, of judge and criminal, and even the relations of physical nature, are inapplicable to the Supreme Being and the truths of religion, we are excluded from knowing him by means of any such representations. Tried by the standard of bare abstract notions, it would be difficult to justify the language of Scripture itself. But as these

relations exist only on this account, that God may reveal himself through them, and employ them as a mirror to reflect his image ; so in the highest and most proper sense, an earthly father is not a father, nor an earthly judge a judge, nor an earthly king a king ; but God is most peculiarly Father, Judge, and King ; and only because he is such, are there on earth fathers, judges, and kings. With the deepest significance is our heavenly Father called the Father of ' the whole family in heaven and earth.' (Eph. iii. 15.) My friend, we speak of him only in similitudes, whether drawn out of the fulness of living nature, or out of his agency as pervading the laws and institutions of mankind. Yet the likeness, as far as it is a likeness, is not something entirely distinct from that which it represents, but is the same in another form.

' Yet, my dear friend, as long as we sojourn in this earthly abode, spiritual truths must have their body ; and hence it is, that those who wish to seize the truth in a palpable form, have erred, as well as those who would refine it into bare and abstract notions. Law also has its terrestrial body, and in transferring this to the relations between God and man, our older theological school has been chiefly in fault. Confining themselves to the outward representation, they ventured not to investigate the inward meaning ; and whoever presumed to deduct any thing from the former, they conceived to commit an injury on the latter. By the exterior of the representation, I mean the accidental, the temporal, the accessory, yet that by which alone the divine idea can be realized by man ; the tribunal on which the judge sits, the handwriting on parchment, and the scales in which the equivalent must be weighed, and the equivalent itself, when represented as capable of being weighed. This it is, in the ancient doctrine of our church, which has given just offence ; though this very doctrine, since it contained, notwithstanding, the vital truth, has kindled the flame of piety in cold and obdurate hearts, far more than all the empty theories of later times. It contained that truth which the whole sinful race could not have elicited by their own efforts ;—the perfect righteousness required by the law presented by the Redeemer as their High-priest, for them and in their stead, when he devoted himself as a sacrifice for sin ; and what the whole race could not destroy from among themselves, namely, sin along with the guilt and consequences of sin ; this has the High-priest of human-kind removed, forasmuch as by faith in him they are planted together in the likeness of his death as well as of his resurrection. What they were not able of themselves to abolish or destroy—that eternal death, which, unless they are made partakers of eternal life must be their lot—this the death of the Holy One has taken away, ' whom it was not possible for death to hold ;' (Acts ii. 24 ;) or rather, who is risen to that glory, of which all shall be heirs whom he has called to the participation of his kingdom.

' Behold, Guido, in this doctrine of propitiation, the shew-bread in the temple of the Lord, which the faith of a David dared to take ; behold here the despised fountain of Siloa springing out of the rock, and which alone can water Jerusalem ; behold here the dried path for the children of Israel through the Red Sea ; on the right hand and the

left the waves stand as a wall, while they pass over dry-shod.'—pp. 163—167.

Our author now proceeds to describe the moral influence of the gospel upon the believer, a subject which, commenced by Julius, is continued by Guido to the close of the work. But our readers will probably feel that we have said enough to illustrate the character of the book, and we will neither anticipate nor provoke their curiosity any further with respect to the argumentative portion of it. By this time most will be agreed with us in the judgment already expressed, that there is no very great preponderance of the fictitious narrative character in this production; lest this should be altogether missed, we subjoin an extract of that description. In the letter with which the volume closes, Guido describes to Julius the consolatory and blessed experience which flows into the believer's mind from what he obtains by faith, meditation, and study, into the economy of salvation as a consistent whole. This leads him to speak of the communion of saints; in doing which we have the following portrait of an aged disciple of the Lord Jesus:

'This venerable saint has been residing here for a few years, enjoying a perpetual Sabbath of the soul, akin to that of the spirits of the just above, uniting a blissful repose with an equally blissful activity of love. To a very advanced age he was incessantly occupied, both in his journeys and in his fixed abode, with works of philanthropy and piety. The dwellings of misery and sorrow have seen him most frequently, for his highest gratification has been to dry up the tears of the afflicted. He has travelled far and wide. Where his influence and power have been the greatest, he has improved the hospitals and jails; where his efforts for doing good on a larger scale met with opposition, he betook himself to the relief of solitary wretchedness. He believed, that in many cases the mental energies were so oppressed and overborne by physical sufferings, as to be scarcely capable, under that pressure, of applying to spiritual objects. Before, therefore, he pointed out to the afflicted the wounds and disorders of their souls, he first wiped away the tears occasioned by earthly sufferings; and when they had learnt to love him for benefits relating to the body, they listened the more willingly to what he said of spiritual maladies, and of the great Physician. Many who had been necessitous both in soul and body, thanked him, that they were no longer forced, in either respect, to eat 'the bread of tears.' He had acquired some knowledge of the more simple medicinal remedies, and as every thing was rendered subservient, in his hands, to one great aim, he thus found access, by the sick-bed, to the spiritual need of the sufferer. Often would he sit, week after week, by the couch of those in severe sickness, without saying one word respecting the wants of their souls. But, when he had won their hearts by the unostentatious services of humility and love, and a ray of light rested on their temporal prospects, then he has dropped a hint on the happiness of those who have

a heavenly Friend beyond the grave. Thus has often been excited in the weary soul, cheering desire and glimmering hope: it has longed to know more of that heavenly Friend; and many a one has 'fallen asleep,' happy in the faith of Jesus. In such services this beloved servant of God had spent a long series of years in various parts of Europe; and every where had been mindful of the apostolic injunction, 'to weep with those that weep.' Yet to the world at large he was scarcely known. *Δάθε βιώσαι*; was the motto of his life. He considered works of love as a balsam, which, if exposed to the air, would lose its virtue and fragrance. He loved to address the objects of his charity in his Saviour's words; 'Go, see thou tell no man.' It could not but happen, that persons unable to comprehend a life flowing from such exalted principles, were ready to say to him, 'Thou art a Samaritan,' or, 'Thou hast a devil.' His only reply was the simple affirmation, 'I am not a Samaritan; I have not a devil.' Here and there a Shimei might be found who railed at him, and called him a son of Belial; but, if any one offered to avenge the insult, he replied in the words of David, 'Let him alone, for the Lord hath bidden him.' Thus had this disciple persevered in 'the narrow way,' even to old age; and, as he approached the end of his course, he was sometimes favoured with bright glimpses of the glories of the land to which he was travelling. But on account of bodily infirmities, he wished for a brief interval of repose, that he might approach, as with youth renewed and spiritual vigour, the period of heavenly renovation. Accordingly, he determined to spend in our city the remaining days of his pilgrimage, and to lay down his pilgrim-cloak at his foster son's, with whom he took up his abode.'—pp. 224--228.

If this quotation have appeared long, let our readers learn that it is a faithful and not overstrained attempt to depict the piety of a real person. This is the Baron Kottwitz, mentioned above as the patron and the friend of Dr. Tholuck, whose image, as the Professor has expressed it, mingled itself so unconsciously with his thoughts when writing, that, intending in the first instance merely what we should call a "*study*" of an aged saint, he was himself surprised at the unquestionable individuality his draught assumed. Having ourselves enjoyed the society of this venerable person, we can attest the fidelity of the portrait. If the original still live on earth, we doubt not that he is ready to be offered, and the time of his departure is at hand. Having fought the 'good fight of faith, and laid hold upon eternal life,' he is doubtless waiting for 'that crown of righteousness which the Lord will give, not to him only, but also to all those who love his appearing.'

As the following passage describes an actual portion of Professor Tholuck's own biography, and appears to have been suggested to him by the form which his designed ideal draught had so unexpectedly assumed, we cannot prevail upon ourselves to withhold it from the reader. It describes, if not the first interview of these good men, at least the commencement of their confidential intercourse:

‘He found the patriarch in company with a young man in a chamber, remarkable only for the absence of ornament. The grey headed old man, upwards of seventy, stood before him as a vision from a higher world. In his countenance were traces of hidden sorrow, yet relieved by the calm exultation of one, who after all his trials found himself ‘more than conqueror;’ his eyes beamed with an unearthly fire, except when occasionally closed, as if the soul would shut out all outward things, and commune only with the world within. In his mode of address there was no affected softness, but a manly dignity suited to a great and powerful soul. The conversation turned only on things of common life, but tinged with a certain elevation and purity insensibly resulting from the heart of the speaker being set on infinitely higher objects. Otho particularly remarked the deep and affectionate interest excited in the old man, whensoever persons in affliction, of whatever kind, were mentioned: it was as if he had been a special representative of heaven, sent to impart to all consolation and relief.

‘Otho was about to withdraw, when he was asked, whether he had provided himself with a lodging: on his replying in the negative, the old man with a humble mildness, as if requesting a favour, begged him to stay at his house, and partake of his simple fare. The man to whom the highest order of spiritual sentiments is wanting, has always the feeling of constraint in the presence of those who are spiritually his superiors, as if in them he saw the reflection of his own conscience, or rather saw and heard the Divine Judge himself. Thus Otho was overpowered by the indefinable heavenly dignity of the patriarch, that he would, if possible, have declined the offer; but he had no excuse for so doing; (though man is prone to seek for such when the Spirit of God is striving with his heart) and was obliged to stay.

‘For three weeks he remained in this Emmaus, and during that time his great spiritual change occurred. In his case it came not in the earthquake, by which those hearts must be convulsed in which idols have long been set up; for his love of self and of the world were not so inveterate; his conversion came on gradually, with a sense of the dignity and tranquil greatness of a truly Christian life, which softened his previously indifferent heart more and more, into humility and love. He saw now, from the beginning of the day to its close, that the Sabbath which this revered disciple chose, was such as God himself celebrates, from whose blessed rest streams of love are ever flowing, and thus consummating the blissfulness of his repose. Destitute children obtained their education and board; the sick and infirm were placed in hospitals, or received medicine and nourishing food at their own dwellings; artizans in distress were furnished with means of support; poor students applied not in vain for aid in their pursuits; persons concerned about the salvation of their souls came for advice and consolation, and those who were already joyful believers, for establishment in the faith. Nor did he who superintended these labours of love, and who had long learnt the divine art of ‘not living to himself,’ ever appear fatigued or ruffled: to each one, with equal tenderness and warmth, his only word was love—love ‘flowed

like precious ointment even to the skirts of his garment,' (Ps. cxxxiii.) Otho called to mind the Scripture expression of being transformed into the image of Christ. He had hitherto considered this only as an oriental form of speech, which he interpreted as simply meaning to be virtuous like Christ. But, by means of the copy, he learnt to understand the original. The conduct of the disciple illustrated the character of the Master. He saw Christ living in the patriarch; and the view of his holy devoted life gave him a far more luminous and impressive commentary on the sacred records than any that books could furnish.'—pp. 230—244.

We have thought proper to illustrate thus in detail the character of the work before us, not only on account of the celebrity both of the author and his book, but because if, as there is every prospect, we are for a time to be favoured more frequently than heretofore with translations from the religious literature of Germany, these must, whoever be the author, be thoroughly sifted in their introduction to us. Not that we would establish an alien office, and treat them as half felons, but it is our duty to point out the observable difference (and here we speak without reference to Dr. Tholuck) of the moral and religious atmosphere in which they are produced. That "*Guido and Julius*" is not a book adapted to indiscriminate circulation is sufficiently clear. Both its philosophical and literary character demand the educated and thoughtful reader; and for youthful penitents of ordinary attainment among us, better, simpler, and more direct illustrations and appeals connected with sin and salvation may assuredly be found. But on the other hand, the studious Christian who has not his first lessons to learn, may as assuredly discover here

'How charming is DIVINE PHILOSOPHY,
Not harsh and crabbed, as dull fools suppose,
But musical as is Apollo's lute,
And a perpetual feast of nectared sweets,
Where no crude surfeit reigns.'

In reference to the translation, we can truly say that it is hardly possible to speak too well of the care and fidelity which it discovers. We have already adverted to Mr. Ryland's proper exercise of judgment in the omission of the objectionable appendices; and the remaining portion of objectionable matter in the text is so small that we trust the notice we have directed to it covers and medicates the whole case. We noticed in one passage, extracted p. 240 ante, the omission of one brief sentence of the original, but it was an obscurely mystical sentence, to this effect: 'Yes, truly, it is so; the Supreme alone enjoys the Sabbath, still man must keep it holy, and, says Plato, 'the gods are not jealous of the good man;' and its absence is rather favourable than otherwise to the connexion. In another passage also (p. 3), we observed a slight error in translation. From the way in which the

passage is rendered, the reader would infer that a human skeleton was actually dragged into the lecture, and exhibited to the students; the sentence however is as follows: 'His office was to teach religion. Unweariedly, from day to day, did he drag in before his class a skeleton of the same, which he had put together, and shook the man of bones in such a way as often made his pupils shudder.' The liveliness of the representation here seduced the learned translator from the real meaning, which is, that the *dry and bony system* of theology presented to his pupils by these lectures effectually deferred them from all interest in its pursuit. But these things are trifles compared with the substantial merits of the translation, and when set against what we may fairly call the editorial pains of the translator, who has not only verified the quotations, but by giving the original passages, has greatly enhanced the value of the book. We cordially wish that the beautifully-printed volume thus produced, may among the class of readers to whom it is adapted, meet with all the success which it so richly merits.

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- Art. III. 1. *Memoirs and Select Remains of the Rev. Thomas Rawson Taylor, late Classical Tutor of Airedale College, Yorkshire.* By W. S. MATTHEWS. London, Westley and Davis.
2. *Sermons preached in Howard Street Chapel, Sheffield, by Thomas Rawson Taylor.* London, Hamilton and Co.
3. *Practical Hints, designed to aid the Humble Christian to spend the whole day, and especially to begin and end the day, devoutly and with God.* By the late Rev. THOMAS RAWSON TAYLOR. With an Introductory Essay by the Rev. Walter Scott, President of Airedale College. London, Hamilton and Co.
4. *A Funeral Address, delivered in Horton Lane Chapel, on the 13th March, 1835, at the interment of the Rev. Thomas Rawson Taylor.* By the Rev. WALTER SCOTT, of Airedale College. Bradford, W. Byles.

IT is among the mysterious dispensations of Him who governs the Universe, that men of high promise, and of great adaptation for usefulness, are not unfrequently taken away prematurely, while so many of inferior worth and fewer capabilities are allowed to plod on for years in their beaten track. In this dark world, where every ray of light seems needed, how often are our lively anticipations and joyous hopes checked, by the disappearance of some of its brightest luminaries, almost as soon as they begin to attract attention. That distinguished child of genius, Henry Kirke White, after struggling through his difficulties, was just emerging in power and splendour, from the obscurations which had attended his early progress, when he was at once and for ever taken from a world which he appeared so eminently qualified to adorn and bless. A few years afterwards the youthful Spencer

entered on his short but brilliant career. Not perhaps gifted with the soul of poetry, nor eminently distinguished by the acute and profound in metaphysics, but glowing with a Seraph's zeal to 'glorify God in his body and in his spirit,' and to bring his fellow-creatures under the hallowing and saving influence of redeeming mercy; possessing every qualification to win the attention and gain the hearts of a listening audience; adding to extended Scriptural knowledge, all the fervour of holy love; possessing the more solid attainments requisite to ministerial usefulness, in connexion with a most fluent utterance, a voice, the very tones of which went like music to the soul, and an engaging address; he had just entered on a course of evangelical labours, which promised the most important results to the interests of 'pure and undefiled religion,' when he was suddenly snatched from our view. We well remember the thrilling sensation which passed through the kingdom, like an electric shock, when it was announced that so pure and bright a flame had been quenched in the waters of the Mersey.

The subject of the affecting and instructive piece of biography, which has reminded us of these mysterious providences, affords another instance of premature removal from a sphere of usefulness, for which great capabilities had been given, and of the successful occupation of which high expectations were formed. Thomas Taylor was not, it is true, brought so prominently into notice as either of the remarkable young men to whom we have just referred; he was not equal to Kirke White in poetic genius, nor in preaching talent to Spencer; but he united, in no small degree, the excellencies of both with much that was peculiarly his own. From early childhood he seems to have been open to the charms of poetry; and as he advanced in years, though his avocations were of a nature to prevent the assiduous cultivation of the friendship of the muses, yet the productions which he has left show that he possessed the true soul of poetry, and lead us to believe, that had a sense of duty allowed him to indulge his fondness for poetic composition, he might have obtained no mean rank among the 'sons of song.' His talents were known and appreciated by one of our sweetest bards, who, in a tribute to his memory, prefixed to these 'Memoirs,' bears the following high testimony to their rank:—

'A dying lay I would rehearse,
In memory of one whose breath
Poured forth a strain of such sweet verse,
As might have borne away from death
The trophy of a sister's name,
—Winning at once, and giving fame.'

The allusion here is to the loss of a beloved sister, to whom T. R. Taylor was tenderly attached, and whose death occasioned

the poem to which Mr. Montgomery refers. It was published soon after it was written, and is the longest of the pieces in the poetical 'Remains.' We shall make an extract from it, as a specimen of the warm affection of his heart, and his poetic susceptibilities. It is entitled 'COMMUNION WITH THE DEAD.'

'MARY! thou once would'st listen to my call,
And answer it with ready smiles; and now,
If on thy spirit's ear my words may fall,
Oh! surely from thy glory thou wilt bow,
Though thou dost wear a crown upon thy brow,
Or that which honours thee as crowns do here,—
Come—I am far away from home, and thou,
Of all my heart's beloved art most near,
And if thou hearest not, there is not one to hear.

'My heart is sad and weary.—It is night,
A cold November night. The autumn gale
Comes, like the sighings of a troubled sprite,
Upon my ear and spirit. 'Tis a tale
To turn the cheek of blooming rapture pale,
The dismal ditty of the whistling wind;
Summer and spring have no such dreary wail;
But they are dead, and the year mourns, to find,
For all their many sweets, stern winter left behind.

'What melancholy tones! How strangely linked
The spirit is to sound! for I have grown
Quite sad with listening:—dark, and indistinct
Feelings, and fancies, o'er my soul have flown;
Like shadows when the sun is going down
Behind the mountains. I will hear no more;
But have sweet converse—Ah! I am alone,
And when I say my greetings o'er and o'er,
And wait an answer—hark! that wind's eternal roar.

'Alone!—and so I call again to thee,
Mary, my sister! come and join me, sweet.
Be my companion all unseen, and we
Shall be so happy once again to meet,
And talk about the pleasures, bright and fleet,
That once we shared together, in our love,
And deep affection; and thou shalt repeat
(Thus shalt thou be my olive-bearing dove),
One of the hymns of praise, which thou hast learned above.

'I do believe thou art not very far,
Even at this moment from me. Hast thou not
Come swiftly down in thy invisible car,
And lighted by me in this lonely spot?
My little room is hallowed, and my lot—
I will not call it desolate again.
Winds! ye may howl your worst and dreariest; (what—
What are the winds to me?) but, all in vain;
Ye shall not make me sad—I will not now complain.

‘ Mary, my own dear Sister ! oh, how long,
 How *very* long it seems since last we met !—
 I can remember thee when thou wast strong,
 And thy sweet looks, which I shall ne’er forget.
 There were not *many* cheeks had then been wet
 With tears for thee ; but since how many a one !
 And many an eye is sadly drooping yet,
 Which, o’er thine early grave, afresh begun
 To pour its fountains forth—when will those tears be done ?”
 p. 290.

In the poetic ‘ Remains,’ the reader of taste may occasionally perceive a roughness of versification, and perhaps an imperfect rhyme (poor Kirke White had his heart almost broken by a dull and unfeeling critic for an imperfect rhyme) ; but these slight blemishes are amply compensated by a tender sensibility, a fervour of piety, and frequently a rich and playful fancy. The passionate love of home, and of the dear domestic circle, in which the early part of his life had been spent, appears very strongly in his correspondence ;—the extract just given indicates a heart exquisitely alive to the social feelings, and the following from ‘ a Fragment,’ refers to his boyhood.

‘ —For I was a domestic boy
 Ev’n from my cradle ; and I found
 Such deep delight within the bound
 Of my glad home, that other bliss
 Was poor and tame compared with this.
 To hear my father talk of things
 More wonderful, in heaven and earth,
 Than the most wild imaginings
 Of my young soul had shadowed forth ;
 To sit beside my gentle mother,
 As I was wont, for hours and hours,
 While she would tell me of another
 More lovely land by far than ours,
 And ask me if I should not love
 To go and have my home above,
 Till she beheld my tears declare
 How ardently I longed to be
 A dweller in that home, if she—
 My mother—might be with me there.’—p. 316.

We shall not be trespassing on the patience of our readers by one more extract, which we insert partly on account of the brevity of this beautiful little lyric ; and also as showing, that while, with a poet’s eye, he viewed the loveliness of nature, and felt his heart touched by that mysterious power which the mind of exquisite sensibility feels in its communings with the beautiful and the awful in the forms of creation, he did not indulge in the wild

musings of a pantheistic mysticism, which have sometimes been mistaken for the very sublime of poetry.

GOD IS LOVE.

‘All I feel, and hear, and see,
God of love, is full of thee !

Earth, with her ten thousand flowers—
Air, with all its beams and showers—
Ocean’s infinite expanse—
Heaven’s resplendent countenance—
All around and all above
Hath this record—‘God is love.’

Sounds, among the vales and hills,
In the woods and by the rills,
Of the breeze and of the bird,
By the gentle murmur stirred,—
All these songs, beneath, above—
Have one burden—‘God is love.’

All the hopes and fears that start
From the fountain of the heart ;
All the quiet bliss that lies
In our human sympathies ;—
These are voices from above,
Sweetly whispering—‘God is love.’

All I feel, and hear, and see,
God of love, is full of thee.”—pp. 202.

In addition to the poetic pieces, which occupy something more than 100 pages, several prose papers are inserted, the principal part of which had previously appeared in some of the periodicals.

But that portion of the volume, which is by far the most important in every view, is that which, by epistolary correspondence, interspersed with as much narrative as was necessary to connect the various particulars to which reference is made, exhibits the gradual formation and development of his religious character, in circumstances of a very interesting, and frequently a most trying, nature. Thomas Rawson Taylor was the eldest son of a respectable Dissenting minister of the Independent denomination, for many years pastor of a large and flourishing church in Bradford, Yorkshire, who still lives, though bereaved of many who were dear, “bringing forth fruit in old age.” The subject of this memoir was born, May 9, 1807. The first fifteen years of his life he spent at home, school absence excepted, amidst the endearments of an affectionate domestic circle. This period was marked by nothing peculiar, except the warmth of his affection, his assiduous application to learning, and some indications of a poetic spirit, joined to intellectual vigour. Though his deportment was amiable, his conduct moral, and considerable feeling was some-

times manifested respecting the great concerns of religion, his piety had not yet assumed a character of decision. For some time, it appears, he had cherished a desire to enter the Christian ministry. His father, however, wisely and conscientiously forebore to encourage this feeling till his possession of religion should become unquestionable. In May, 1824, he was apprenticed to a bookseller in Nottingham; where his application to business, his engaging deportment, and his mental endowments, secured him the affection and the kind attentions of the pious family of which he had become an inmate. Towards the close of the year, his religious impressions became, under the ministry of the Rev. R. Cecil, strong and permanent; and with his usual ardour he gave himself up to the service of Christ, and united himself to the Independent church, among whom he had received so much profit. This important change gave a new impulse to his mind, he now looked on every thing in its relation to eternity, and all his pursuits took their shape and aim under the controlling influence of religious principle. His former aspirations for the Christian ministry were renewed with increased force; it soon became apparent that another sphere of action was designed for him; he was sanctioned in his views by the church of which he was a member; and his master generously consented to dispense with the remainder of his term of service, that he might, without any unnecessary delay, enter on his preparatory studies. The workings of his mind during this period of transition, are portrayed in a very simple and affecting manner, by extracts from his correspondence. After five or six months application at home, in order to recover and improve the classical knowledge which he had acquired at school, and to prepare himself, in every respect, to enter on an academical course of study with advantage, he thus writes on the immediate prospect of admission to the college, then situated at Idle, under the presidency of the Rev. W. Vint:

‘Sept. 1826.—I go on Monday to Idle . . . Oh that I may be found faithful! It is a most awfully responsible station to which I aspire, and which I am about to fill—I need your prayers more than ever. If I look back, I feel I am *weakness*: I desire to look upwards, to trust on the mercy of God, to regard him as my all, and then all shall be well. O for more love to Christ! When this divine principle is glowing in our hearts, how sweet to be, to do, to suffer, any thing or every thing for his sake.’—pp. 36.

The letters of Thomas Taylor were so numerous, and so regular a correspondence was maintained by him with one beloved friend in particular, his biographer we presume, that almost every particular in his life and experience is brought before us by himself. In the epistolary extracts we see indications of a continually expanding mind, an ardent prosecution of his studies, and a generous devotedness to the cause in which he had em-

barked; interspersed with various speculations of a literary and philosophical nature, and dissertations, humorous and descriptive, proving at once, the depth of his piety, the activity of his intellect, and the innocent playfulness of a cheerful disposition, occasionally unbending from graver studies. During this period, his visit to the church in Howard Street, Sheffield, led to the expression of a wish on their part, that he should eventually become their pastor. Having two years of his academic course to come, he wisely declined for a time an engagement, but the attachment then reciprocally formed, led subsequently to his settlement as pastor of that church. In August, 1828, an unexpected stroke of affliction chilled his hopes, and darkened his prospects of usefulness in that work to which he had so completely devoted himself. A bleeding from the lungs suspended his labours and his studies, and for some time wore a threatening aspect. His correspondence at this time exhibits a strong desire still to be employed in the work in which his soul delighted, but a desire chastened by much submission to the will of his "Father in heaven." A residence on the sea-coast rendered him convalescent, and the elasticity of his spirit rose with a rebound from this affliction, stronger in grace, and highly improved in Christian experience.

'On the second sabbath in July, 1830, he commenced his 'stated duties as the minister of Howard Street chapel, Sheffield, 'amidst the most pleasing anticipations of ministerial success.' Within a month, however, this young and gifted servant of Christ, having just commenced that work to which all his desires, and hopes, and labours, had for several years been tending, received a check, which threw a deep gloom over the whole circle in which he moved. Symptoms of disease re-appeared; and notwithstanding his struggles to maintain his post, he was compelled for a season to abandon it in search of health. From this time his correspondence increases in melancholy interest; the subsequent portion of his life presents a series of hopes and fears, earnest aspirations for active usefulness, and patient acquiescence in repeated disappointments. Every favourable indication which kindled his ardour, only prepared him for a severer trial of his faith. Every interval of sunshine was followed by darker clouds and heavier storms. But his strength grew in proportion to his difficulties; every new demand for faith and patience, brought out these virtues in greater power and prominence; and if he was not permitted by active service, he was enabled, by patient endurance, to glorify God, and to exemplify the transcendent excellencies of genuine Christianity. After many frustrated hopes and fruitless efforts, he was compelled to relinquish every idea of retaining the pastoral office; and in a letter breathing a spirit of most exalted devotion and generous affection, he addressed to his

beloved charge his resignation, dated the 24th of May, 1831. His people, naturally and earnestly desirous of possessing some permanent memorial of a pastor, so affectionately esteemed, and so soon removed, requested that he would print a volume of his sermons. With their solicitations he complied, and published twelve discourses, which are characterised by great simplicity and perspicuity of style, a correctness of judgment, and an apostolic fervour of desire for the salvation of those to whom they were originally addressed. We could with pleasure make many extracts, but we have already exceeded our intended limits.

After many fluctuations of health and hope, he accepted the office of classical tutor to Airedale College, on the duties of which he entered in the beginning of March, 1834. But disappointments still attended him;—the crisis at length arrived, which, completing the term of his earthly probation, terminated all his sorrows, and placed him in the possession of endless rest. Early in 1835, his former complaint returned with greater violence; and on the 7th of March, in the calm enjoyment of a hope full of immortality, he exchanged earth for heaven.

Extended as our notice of these '*Memoirs*' has been, we feel that we should not have discharged our duty by a mere cursory glance at a work, which, we believe, none can read without advantage, and which we are especially anxious to recommend to our more youthful readers, to every student for the Christian ministry, and, indeed, to all who bear that sacred office. Cold must be the heart that does not feel, during the recital of such incidents, and the relation of such experience; and very unsusceptible must be his mind who does not rise from the perusal of this work, made wiser and better by it. We are happy to say that the '*Memoirs*' are written in a manner worthy of their subject; and that while their modest '*compiler*' evidently possesses no mean powers as a writer, his great object is, not to exhibit himself to advantage, but to give a faithful delineation of his departed friend.

The '*Practical Hints*' were written at the request of an intimate friend, whose hospitality Taylor was then sharing; after his decease they were published, with a preface, by his friend and colleague, who fills the Theological chair in Airedale College, with a view to general usefulness. Whether the entire plan of private devotion here recommended, or so completely systematic an attention to its duties, be adopted or not, its general excellence, and the proof which it furnishes of the habitual and fervent piety of its author must be admitted by all. The '*Funeral Address*,' by the Rev. W. Scott, is one, not only of unusual length, but of no ordinary value. Without a single effort at rhetorical effect, it describes, in a masterly manner, the character and worth of the deceased, the loss which society in general, and the church

in particular, have sustained; and opportunely urges on all, in a very effective manner, the solemn considerations which such an event suggests.

We have only to add, that the work is got up in a neat and creditable manner, without levying any tax for waste paper and wide margins.

Art. IV. *The Christian Correspondent: Letters, Private and Confidential, by Eminent Persons of both Sexes, Exemplifying the Fruits of Holy Living, and the Blessedness of Holy Dying.* With a Preliminary Essay by JAMES MONTGOMERY, Esq. In 3 vols. London: Ball. 1837.

THE desire to look into the past as well as the future is characteristic of man; and the power to do so is a valuable endowment of his rational being. It is in fact of the nature of an instinct of the mind, not springing from any process of reasoning as to the propriety of investigating, or the desirableness of ascertaining, the transactions of departed time, but, so far as we can judge, from an internal and original impulse.

The inferior animals appear to have no consciousness of the past, or at least, no treasured reminiscences. We can scarcely call that a remembrance of this kind which consists in the love or the fear of a thing or a person, arising from the transient acts of kindness or of cruelty, which have generated corresponding emotions such as those of which the animal is susceptible; for they are fluctuating and evanescent, or however strong in given cases, rather belong to the class of sensations than perceptions. It is clear that they have no mental memorials of the past, and no medium through which to hold intercourse with other generations, or retrace the history of their own. And why should they? There appears no necessity for such a constitution, no useful purpose to be accomplished by it, were it established; and nothing was made in vain, or even without an adaptation to an end, obvious, in every considerable instance, to our inquiring curiosity. This is one of the points where instinct ends and reason begins; the pillars of Hercules that bound the world of instinct.

From this economy of the rational existence,—the desire of and the capacity for retrospection,—pleasure and utility abundantly flow. The delight which sparkles in the eye, and quickens the pulsations of the palpitating heart of the school boy, when he is first initiated into the mysteries of Greek and Roman lore, and in ecstasies of imagination, fights a thousand battles, or speaks a thousand speeches over again, is but the prelude and prognostic of the gratification which the matured intellect will experience in

the ever enlarging knowledge acquired by profound research; and on this ground we have always a degree of sympathy with the satisfactions even of those minds whose powers have been somewhat moulded into a grotesque form, by the nature of their studies leading them into the minutiae and ramifications of antiquarianism. But these enjoyments lie more evidently on the surface, with regard to the great majority of mankind, and have no inconsiderable influence in every bosom. They are to be found in all degrees, from the amusements of fiction to the solemnities of history, beguiling the youngster's winter hours, when he eagerly listens to the frightfully pleasing stories of hobgoblins and apparitions, or cheering the student's solitude as he penetrates the depths of time by the light of his midnight lamp. What multitudes of the dead still speak to the ear and to the heart of the living, in the form of treatises, travels, speeches, histories, poetry, or letters; still declaring their sentiments, detailing their information, and unfolding their feelings! We are thus enabled to mingle in assemblies long since dissolved, to listen to voices long since silent, to hold converse with beings long since interred. We rejoice again with those who once rejoiced, and become, as it were, inhabitants of the world before we were born. Can any thing exceed the pleasure of entering the dwellings, sitting at the fire-sides, mingling in the occupations, nay, looking into the very hearts of bye-gone ages, through the various media in question. Can any thing surpass the gratification of becoming, as it were, the living witnesses of departed transactions, and seeing spring up afresh before us their actions, their plans, and their thoughts; especially when they have a relation to our circumstances, or embrace a portion of our own ancestry. Letters above all, which represent the passing emotions of the hour, the love or the hatred, the joy or the sorrow of the moment—which unveil to us what was written to another in the secrecy of confiding friendship, and at the time sealed to all the living besides—which not only give an insight into character, but stamp duration upon the fugitive thoughts of the mind, the play of fancy and the coruscations of genius, are eminently adapted to afford entertainment. That page or this letter was written by a great man, or a good man, amidst the toils, and in the progress of a labour, which has enriched posterity with instructions, and impressed immortal fame upon its author; or which, in thoughtful or in hurried mood, was transmitted to a friend on the eve of a transaction by which the writer advanced the glory of his country, and gave a chapter to the history of the world.

We are naturally fond of becoming acquainted with secrets; and this is one means by which they are revealed, and is consequently one source of high gratification. Curiosity prompts to seek acquaintance with the inward workings of the mind, the

motives that have stimulated certain actions or led to particular associations. We thus become, so to speak, familiar with the anatomy of the mind, and are taught to dissect it; and to ascertain what others, who were contemporaries perhaps, entirely misunderstood. All the feelings of surprise, admiration, and conscious improvement, in the knowledge of men and things, are brought into powerful operation, and afford corresponding satisfaction.

Great, however, as the pleasure may be, the *profit* is incalculably greater. The insight we gain into human nature, the instructions we acquire from the investigations of human wit and wisdom, and the results we witness as proceeding from complicated transactions of human life, are of inexpressible importance to the future pursuits of science, the perfecting of art, and the regulation of conduct. And not only from general history, or elaborate biography, or controversial discussions in politics or polemics, but even still better, often from correspondence, do we gain lessons of practical wisdom, adapted to our own times and circumstances. But while we hail the great mass of epistles transmitted from our ancestors, as well adapted to throw light on the transactions of history or of domestic life, we must be allowed to value, at the highest rate, those which have been written expressly on the principles of Christianity, in its genuine spirit, and with a view to illustrate its character. From the apostolic epistles downward, the pious, and many of these have been the mighty too, have recorded their sentiments on various private occasions of grief or joy, which, beneficially for us, have been preserved from the ravages of time. We might have said indeed, that letters of still more ancient date have been transmitted to us, the perusal of which cannot fail to instruct the well-ordered mind. To these, Mr. Montgomery, in his Preliminary Essay, thus refers:

‘This is a volume in which no small number of letters by eminent personages are preserved, which, from the hour when they were penned, and till the end of time, have had, and will continue to have, a moral influence over millions upon millions of readers. The oldest epistle in existence may be found there; and it is one which, if there were no other example of the incalculable importance of this species of thought embodied, and followed by action into everlasting consequences, would stand a dreadful memorial of a wicked deed and a righteous retribution; as a warning to every one who devises evil against his neighbour, and trusts the secret of his soul (while he would fain hide it from his own conscience) to this fugitive, but in the instance alluded to, *imperishable* vehicle of communication with the heart of another, to enlist him to become an accomplice or a perpetrator of the meditated crime. This is the letter; the preceding context is well known, and needs not repetition here. ‘And it came to pass in the morning, that David wrote a letter to Joab, and sent it by the hand of Uriah; and he wrote in the letter, saying: *Set ye Uriah*

in the fore-front of the hottest battle, and retire ye from him that he may be smitten and die.' 2 Sam. xi. 14, 15. The sequel is equally familiar. This was the sin; what was the judgment? The repentance and pardon of the offender are, indeed, happily for himself and mercifully for us, recorded; but the sentence pronounced was not remitted in one tittle of its terrible particulars: it is executing even at this day upon the memory of him who has been in sepulchre three thousand years; and the seal of it is thus superscribed, '*Thou didst it secretly, but I will do this thing before all Israel, and before the sun.*' Yes, and while Israel remains upon the face of the earth, in the character of the rejected, as once the chosen people of God, now scattered abroad among all nations, as formerly separated from them; and so long as the sun shall shine in the firmament, revealing the works of darkness,—so long shall the sin of David be known throughout the world, and the faithfulness of God in the penalty inflicted upon him for it, be promulgated. It will never cease to be repeated in every language into which the words of eternal life shall be translated, *Thou didst it secretly, but I will do this thing before all Israel, and before the sun.* There are few pages in the Bible, save those which describe the betrayal, abandonment, denial, and crucifixion of the Son of God, so fearful to read as the few paragraphs which relate the story connected with this brief letter. How ought we to tremble to permit a sinful imagination to escape from our pen, in the false security of confidential correspondence, lest it should have interminable issues!

'It is remarkable that the very next, even the second letter in point of date, which has been handed down to us, perpetuates the infamy of a deed, if not of equally aggravated atrocity, nor contrived with such self-deceiving subtlety to avoid detection, yet of the most hideous wickedness, disdaining disguise, and reckless of justice. In the first book of Kings, chap. xxi., we read: 'She (Jezebel) wrote letters in Ahab's name, and sealed them with his seal, and sent them unto the elders, and to the nobles that were in his city, dwelling with Naboth. And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people. And set two men of Belial before him, to bear witness against him, saying, Thou didst blaspheme God and the king; and then carry him out and stone him, that he may die.' Who will despise the day of (*these*) small things, if such sometimes be their power and their results?'

Mr. M. then adverts to letters of another kind, in the same volume, namely, to the series of epistles by the inspired writers of the New Testament, in which, as he justly observes, though all were equally inspired by the same Spirit, and intended for the edification of the church universal, may be traced the features and peculiarities of the writers themselves, as well as the differing circumstances and characters of the particular churches, or the insulated persons to whom the originals were directed. The accounts, given in the Evangelists and the Acts of the Apostles, of the men, need only be compared with the style, manner,

train of thought, and sentiments of each, to authenticate these Epistles in connexion with the names to which they are ascribed.

But we have begun at the end of this Preliminary Essay. It commences with a reference to the pleasure we feel in hearing from an absent friend, and the peculiar value which his letters have in the estimation of the persons to whom they are primarily addressed. It is truly remarked, that in letter-writing, when the heart is earnestly engaged, the first thoughts in the first words are usually the best; for this obvious reason, that the ideas which rise, and thicken as they rise, in a mind full and overflowing with its subject, voluntarily embody themselves in language the most easy and appropriate. The sweetest sensation communicable by a letter can only be enjoyed once and in perfection, by the person addressed. With strangers the pleasure depends on the knowledge of the parties, obtained from different quarters, and on other adventitious circumstances. To the original receiver it has a particular stamp of interest and reality; to the rest of mankind it is representation, analogous in the one case to the true speeches of ancient heroes, and in the other the composed and imagined ones imputed to them by their chroniclers. As every man is recognized in his absence by the recollection of his gait, manner, face, and other circumstances, so a letter gives us the peculiar aspect or gait, so to speak, of his mind, and by this he is distinguished from every other.

‘Why are the letters of women, for the most part, more frank and agreeable than those of men? Because, except in the artificial circles of life, or when perverted by false sentimentality, they present the first-fruits of their thoughts in the first forms of language that occur in the conception of them. Their opinions are as naturally expressed on paper as their genuine features are represented in their mirrors, when they snatch a passing look to see themselves just as they are—that is, just as they ought to be—before they join the family dinner-table, or sit down in the ring at the fire-side: not as they are compelled to appear among the live statues (as formal as marble and as cold) of visiting acquaintance in a set party; or to move in the whirl of that limbo of vanity, a ball-room, amidst the more vivacious automata, that seem to have every thing belonging to humanity about them, except souls. The better sex, where they give their confidence at all, give it heartily. Hence they are far more ingenuous, and therefore far more delightful correspondents, than most of those who call themselves the lords of the creation, but who are never more so than when they condescend to become women and children in letter-writing; that is, when they give expression to their feelings with the innocent hilarity of the one, and the full flow of soul and affection of the other.’

We agree with our author in considering letters as very important side-lights to history—‘marginal notes or running commentaries on the universal volume of man as he is, as he was, and as he ever will be’—and we agree also that they constitute one of

the most valuable species of auto-biography; but one circumstance seems to be overlooked which has often struck us, and of which probably every individual, or at least every one who is addicted to much letter-writing, is conscious. There is a strongly modifying influence upon the mind, in epistolary communications, arising from the idea we entertain of the person addressed, so that they frequently take their complexion from the character, or supposed character of others, rather than exhibit the peculiarities of our own intellectual or moral nature. Who has not felt that in writing to a man of remarkable humour, he is inclined to be facetious, or in addressing a person of a very grave and sedate constitution he is disposed to be solemn? Who is not disposed accordingly, for various reasons, to put a restraint upon himself, and to suppress any powerful tendencies which he may deem unwelcome or unappreciated by another, that he may not offend, or that he may please his correspondent? Now, though this propensity, more or less in different persons, may not be sufficient to vitiate materially the auto-biographical truth of his own character, as exhibited in unpremeditated and confidential compositions of this kind; yet they are sufficient to qualify our estimate of them as pictures of a man's own mind. This consideration does not indeed oppose the general sentiment here expressed, but it should in all reason, be introduced to modify it.

Mr. Montgomery's essay is ingeniously written, and has besides, the merit of not being too long. Here and there may be traced the poetic cast of its author's mind, occasioning those turns of expression which render it additionally pleasing. With regard to the letters, which constitute the main body of the work, their number, selected from more than a hundred different writers, and involving the careful inspection of multitudes of volumes, bespeak sufficient diligence, and their arrangement an adequate degree of regard, both to the instruction and entertainment of the reader. In a compilation of this kind, an editor must of course be allowed a considerable latitude in the exercise of his own taste, and ought not to be lightly censured for a want of discrimination. In the present instance we can perceive no ground for such a charge; on the contrary, these volumes contain a great amount of instructive matter, conveniently disposed under the following general heads: Illustrations of Christian Character—Illustrations of Religious Experience, and of the Various Methods of Divine Grace by which the Christian Character is Developed and Matured—Congratulatory Letters—Letters of Condolence and Consolation—Letters of Christian Affection and Friendship. Were we to quote specimens of these gratifying and comprehensive contents, we should scarcely know where to end, and we shall, therefore, content ourselves with strongly recommending the volumes to the early perusal of our readers.

Art. V. 1. EXLEY'S *New Theory of Physics; founded on Gravitation.* 8vo.

2. *Physical Optics, explained on the principles of Gravitation.* By THOMAS EXLEY. 8vo.

THE world has been so accustomed to hear the theory of atoms identified with the impieties of Democritus and Epicurus, that some persons find it not at all easy to divest themselves of the association. Modern Chemistry has, however, found the advantage and necessity of recurring to the idea of primary indivisible elements, such as the ancients called Atoms. In that science it has proved no longer the barren dogma that it once was, but a highly important practical consideration; and has furnished the foundation which was before wanting, to resolve all the *chemical* changes of bodies into *mechanical* arrangement and disarrangement. The next step to be looked for is, to reduce Chemistry to a science of numerical computation, akin to Pneumatics and Optics.

Such, and more than this, seems to be the purpose of the *New Theory of Physics*. Desirous of being intelligible to ordinary readers, the author has not undertaken any arduous mathematical investigations; but (with the exception of very few pages) exhibits a type free from artificial symbols. Without these, he undertakes to show how all the important phenomena of *molecular action*, whether in Solids, Liquids, or Gases; whether Chemical or Electrical, Galvanic or Magnetic, may be accounted for upon a few very simple *mechanical* principles.

On subjects so abstruse and controverted it would be presumptuous and absurd in us to dogmatize. We have read the author's books as learners, rather than as judges. They are an appeal to popular readers and to common sense; and we only pretend to such a measure of acquaintance with these topics as to make us not unintelligent students.

We shall sketch what we think sufficient to make our readers understand the nature of his views. As all ordinary matter is allowed to exert attraction on distant bodies, but repulsion on those that are very near, Mr. E. maintains that this same thing is true likewise of that which he names *ethereal matter*; viz. the fluids on which heat, light, electricity, and magnetism depend. In this he differs from the prevailing opinion; which holds that the electric fluid exerts repulsion on its own particles even at sensible distances, and adheres to heavy bodies only at distances quite insensible. He discards the idea that the cohesion of bodies follows any other law than that of gravitation. Having refuted, as he believes, that proposition in Newton's *Principia*,

which maintains an opposite view, he considers himself justified in assuming that cohesion is nothing but a close gravitation. Here he comes strongly into conflict with one of our most eminent men of science, who declares that the attempt 'to confound molecular attraction with the general attraction of gravity is refuted by the plainest facts.' We cannot help observing that it seems quite immaterial to Mr. E.'s explanations of natural phenomena, what the *law* is of cohesion and repulsion; so that it increases rapidly as the distance diminishes.

It being conceded that all matter exerts repulsion, instead of attraction, at very minute distances; it follows that there is a distance from the centre of an atom, at which the attraction ceases, and *within* which there is repulsion. This constitutes a small spherical surface all round the atom, called by Mr. Exley the SPHERULE of the atom. If, then, the centre of one atom be on the spherule of another, they will be held together with some force, in a stable equilibrium; for the attempt to press the centres nearer together is resisted by repulsion; and the attempt to separate them is resisted by attraction. Farther: he denies that there is any attractive or cohesive power yet interior to that which is repulsive. It is often alleged in proof, that, if we endeavour to press two substances together (as lead and tin), strong resistance is experienced: but if a force be applied adequate to overcome this resistance, the two substances cohere. Mr. E. attributes the apparent repulsion to ethereal matter that is between them (if we understand him). For the same reason it is impossible to fit together broken glass; because ethereal fluid has run over the broken edges.

If it be allowed that the atoms of the electric fluid are exceedingly small and weak, compared to those of solid matter, it may be inferred that on the spherule of a *tenacious* atom may be clustered together a vast congeries of *ethereal* atoms, forming around it what he names an ATMOSPHERULE. He supposes the force of an atom of ethereal matter to be possibly *twenty million* times less than that of an atom of hydrogen: (every theory that exists on these subjects is forced into numbers that sound extravagantly great): but the magnitude of the spherule of repulsion he believes to be most disproportionately large in the ethereal atoms; so that all the atoms of an atmospherule repel one another with enormous force, though they are constrained into contiguity by the superior attraction of the central tenacious atom. Yet, if two tenacious atoms be contiguous, they may variously modify the shape of one another's atmospherule. For instance, they may be brought so near, that their atmospherules begin to repel each other, and to recede from the common axis between the two atoms. And if they be brought nearer still, the two atmospherules

will intermix, forming an elongated cloud. The two atoms now form a particle, having 'a kind of polarity,' that is, their attraction is stronger on some sides than others. The same may be extended to three or more atoms. By similar considerations he shows how ethereal matter would collect itself under certain conditions; especially along the edges and points of bodies. And this is applied to account for the fact, that electric matter is most readily conducted along points and edges.

If two atoms be within each other's attraction, they will rush together with a velocity that increases, until the one falls into the spherule of the other; then the attraction changes into repulsion. When *each* is within the other's spherule, both repel: thus the velocity with which they are meeting is retarded, and finally destroyed. Upon this the repulsion begins again to separate them, with a velocity at first increasing; but when each emerges from the other's spherule, the velocity of separation becomes more and more retarded by the attraction now arising; until at last the motion again ceases. Then the attraction again begins the whole process afresh. Thus there is a perpetual vibration of the atoms, which run up and down a common axis, alternately approaching and receding, for ever. This seems usefully to illustrate the peculiar internal vibration which probably acts within solid bodies; when heat, or any other cause, slightly deranges the equilibrium of the atoms. It is similarly inferred, that when a body is formed with plane surfaces, a slight blow will cause a vibration in all the atmospherules; and that those in the centre of the surface will vibrate perpendicularly to it; those at the edge, in a plane passing through the edge, *between* the planes that there meet.

The nature of *Elasticity* is thus elucidated by Mr. Exley. He first supposes three straight rows of atoms, held together in equilibrium by mutual attraction: if, then, any force be applied to bend them into a curve, the inner or concave side naturally has its atoms pressed too close, and a repulsive power is called out which becomes more energetic, the greater is the compression. Meanwhile the outer or convex side has its atoms drawn apart; whereby their mutual attractions are elicited. Thus each side exerts an effort for the recovery of the pristine state; and if the derangement have not been so great as to draw the outermost atoms beyond the sphere at which their mutual attractions are sensible and effective, the pristine state will be effectually recovered. If not, the body is *broken* by the force applied to bend it.

The doctrine of Definite Proportions in Chemistry, of course, perfectly fits in with his views. We are glad to learn the cordial reception which some of Mr. E.'s investigations met with at the last meeting of the British Association. It is reported that he cal-

culated the specific gravities of fifty-seven substances, supposed in the gaseous state; and that he found the results to agree very nearly with experiment.

That, even in mechanical science, it is not nugatory to attend so much to atoms, we might learn from the fact that La Place once formed the design to make molecular force the basis of a treatise on Mechanics. But certainly in Chemistry, above all, is its proper field; and there seems reason to hope that here Mr. E.'s principles may prove very fertile. Chemistry and Electricity seem to be his favourite subjects. Yet, on all topics which he treats, he writes like a man practically at home, and one who perfectly understands what he means himself, in the most transcendental discussions.

But to illustrate his way of explaining phenomena, we shall make a few extracts:—

‘If a collection of tenacious atoms, each being totally enveloped in its own atmospherule, be contained in a vessel or given space, and subjected to some determinate pressure, variable within given limits; and if the ethereal atoms be so far confined within that space, that they cannot, by the greatest limit of the given pressure, be made to escape so much, as to allow the contact of the spherules of the tenacious atoms or particles; the collection will form a body having the properties of an *ELASTIC FLUID*, or gaseous substance.

‘For it is manifest, the atoms will move freely among themselves on the application of a small partial force; and that a contraction or expansion will be produced by an increase or decrease of the pressure; since by the given pressure the centres of the ethereal atoms, resting on the spherules of the tenacious ones and on each other, are kept nearer together than they would be under a less pressure.’

‘If, under the given pressure the ethereal atoms escape so much as to allow the tenacious atoms to approach very near to each other; but yet leaving such a portion of the atmospherules that the ethereal atoms can move or pass on every side of the tenacious ones; the collection will form a body having the properties of a *LIQUID*.

‘For the freedom of motion of the atoms among themselves is still continued; but the space they occupy is greatly contracted also . . . a considerable difference of pressure will now produce only a small alteration in the volume.’—p. 38.

It will be perceived that these views represent the distinctions of solid, liquid, and gaseous, to refer to difference of degree rather than of kind; which is already recognised as a truth of philosophy. They agree also with Dr. Wollaston's speculations as to the finite extent of the atmosphere: viz. that it must somewhere be so rare, that gravity would balance repulsion. Of course the well known property of bodies giving out heat as they become more solid, but absorbing heat to become more liquid, more gaseous, or more rarified, is dwelt on by Mr. E. as in accordance with his theory. But, in fact, it is notorious that this has

long been thought a powerful argument for the existence of a material fluid, *Caloric*; and this is all that it could prove.

‘Metals, and such bodies as will yield in a certain degree to the stroke of the hammer, are rendered more dense, and often more hard and fragile, by hammering.’

‘*Explanation*.—This operation must tend to bring the atoms nearer together, and to exclude a large portion of ethereal matter from between them. Hence although the force of cohesion will be increased, the flexibility of the body will be impaired, and evidently the density will be augmented.’ p. 100.

‘Some red hot bodies, by being quenched in cold water, or suddenly cooled, become harder and more brittle. Iron and steel afford well known examples.’

‘*Explanation*.—The atoms of the surface in cooling unite, and inclose a portion of caloric, as in the last phenomenon; [viz. when some melted compositions are suddenly cooled outside, but long retain the heat within.] The sudden cooling is the means of bringing the atoms (their forces and spherules admitting it) closer together than otherwise they would have been; which renders the body harder. The quantity of caloric inclosed, and even compressed, within the body, renders it more brittle. For when the outward thin crust is broken, it readily snaps asunder by the evolution and bursting forth of the caloric at the fracture.’ p. 101.

It will be seen, that while others account for *toughness* by attributing it to the cohesive power being weak but extensive in range, and for *brittleness*, by the same power being strong, but very limited in range; Mr. E. imputes brittleness to the fact, that the internal caloric is *compressed*, and struggling to gain an exit. ‘For this reason, also,’ says he, ‘glass vessels cooled hastily will easily break on a slight alteration of temperature; but if they are cooled gradually, they are much stronger.’ It is a curious and perhaps valuable illustration.

The excitement of Electricity by friction, is generally held as an ultimate fact, the cause of which we do not understand. Mr. E. accounts for it thus.

‘The (electric) fluid is most diffused over the surfaces. Hence when they are rubbed together, partly from the difference of the surfaces, and partly from that of the sort of bodies, the connexion of their parts, their degrees of hardness, &c., it is to be expected, *à priori*, as a natural consequence, that a portion of the fluid of one will pass to that of the other: and hence, when separated, the one will be disposed to part with some of its fluid to the surrounding bodies, the other to receive a portion.’ p. 168.

The excitement of heat by friction is another mystery. In this case the fluid is not rubbed off one substance on to another, but *both* the substances rubbed together become hot, and this, without depriving any thing else of its heat. Count Rumford thus generated heat to a prodigious extent; and Sir H. Davy

melted pieces of ice by rubbing them together. These experiments are, in the minds of many, and perhaps some of our ablest philosophers, decisive against the opinion that heat is a material substance: for it seems to be *created* by friction. Mr. Exley's view is certainly ingenious. He thinks that when any cause, as friction or chemical action, strikes a tenacious atom apart from its atmospherule, the ethereal atoms which form that atmospherule, being liberated from the force which crushed them together *within* their spheres of mutual repulsion, now dart forth with immense energy, and appear in the form of light and heat. We cannot pretend to be satisfied with this explanation, while we call it ingenious; but numerous questions must be answered before such a thing can be *established*.

The doctrine of atoms and atmospherules, does not appear *necessarily* to draw after it a belief in the corpuscular theory of light. If ethereal fluids be allowed, it is as easy (or much easier) to suppose a vibration propagated from the sun in eight minutes, as an atom flung from it in the same time; and it is as easy to conceive of chemical changes that do the one, as the other. Mr. E., however, holds to the corpuscular theory, and has the great authority of Newton on his side. But we do not think he fairly states the undulatory theory; which no more makes light a mere *property* than sound. He says,

'Light, heat or caloric, and the electric fluid, by some have been considered rather as certain *properties* of bodies than as real substances. Others, rejecting this notion, have recognized them under the terms imponderable, radiant, or ethereal matter; and this view is almost universally admitted to be most probable. That light is a real material substance, emanating from luminous bodies, appears from several considerations.' p. 54.

Apparently he here means to contrast the corpuscular with the undulatory theory; yet if so, he is very obscure: and with what truth or what plausibility he can allege that the corpuscular is almost universally admitted, we cannot conceive; when all know the direct opposite to be the case.

It is also his opinion that a ray of light moves neither slower nor faster for encountering a resisting medium that is *perfectly elastic*; and all media permeable to light, he believes to be such. But heat, on the contrary, he alleges, (p 59) to have a less velocity than that of light. These are deductions from his principles; but the demonstrations are too summary to bring conviction to our minds: and since the postulates on which they rest are unproved, it were certainly desirable to check the results by some tangible experiment. That the heat of the sun is longer coming to us than its light, is an idea opposed to our prejudices, and needing some cogent proof.

One result of Mr. E.'s two postulates, is an entire denial of all

Electric attractions. That such a view is very *simple*, and therefore to be preferred if it solve all the phenomena, must be conceded; but it is very dangerous to come summarily to a conclusion in favour of what seems to us simple. On this ground, the Aristotelians held to the belief that all the heavenly orbits were perfect circles: and we may find, unawares, that we are inventing principles on which nature ought to work, instead of tracing out those on which she does work. These remarks are applicable rather to the *tone* of many passages in Mr. E.'s book, than to any one doctrine. He seems to think his fellow philosophers fanciful, and given to obscure entangled theories, in admitting so many kinds of attraction. 'All this medley,' says he, 'introduces confusion into one's reasonings.' 'It seems to be getting again too much in fashion, in the philosophical world, to multiply hypotheses, and to call them theories.' Now, while we willingly concede, that the progress of discovery may, and probably will, simplify all these theories, it is unfair to tax their inventors with having gratuitously entangled the subject. The progress of Chemistry, and the evolution of the law of Definite Proportions, may end in allowing us to dispense entirely with a belief in electric attractions. Yet, had not the doctrine of Chemical Affinities been awhile received, (as indeed it expressed the phenomena then known), that of Definite Proportions would never have been reached. So too in Electricity. When a bell-wire draws a flash of lightning through a considerable angle out of its furious course, how intense must be the attraction! yet a bell-wire does not exhibit, in other things, more visible attraction than does a log of wood. Such phenomena are registered under the name of electric attractions. If Mr. E. can solve them on simpler principles, well and good; but he must not treat those who hold the more complicated view, as inventors of hypotheses. All the *primâ facie* evidence is on their side, and the burden of disproof rests with him.

When Electricity has attained so respectable a standing in the hands of other persons, no one will be satisfied without some refutation of their views. It is not true to say that theirs is hypothesis, and not theory; and such assertion would be retorted on him by the insulted theorists. On this science, Sir J. Herschel's testimony is as follows. 'The mathematical theory of electricity has attained an extent and elegance, which places this branch of science in a very high rank. By the general accordance of results with facts, *as well as by experiments instituted for the express purpose of ascertaining the laws in question*, they are regarded as *sufficiently demonstrated*.' (Discourse on Natural Philosophy, p. 333.) Contrariwise, there does not appear in Mr. E.'s whole book, the attempt to test his theory by any severe process of numbers and measurement; to subject it to unfavourable trial, in order that, if possible, it may prove false;

or any such effort to disprove his own views, by adducing the difficult cases, as are important to assure us of the safety of the process.

The New Theory may be divided into two portions; the one has no numerical specification involved in it; the latter defines exactly the *law* by which the force increases towards the centre of an atom. Almost the whole of our author's book is independent of the last consideration. On this account we should wish to have it prominent, how far both his postulates, (so much and no more,) are essential to the conclusions. He certainly prejudices his readers against him, by forcing them to take in the Theory *entire*. Perhaps they would concede enough to make full half his results valid; but he wants them to concede all. He also provokes one to fight against him, by making so much pretence that he resolves every thing by *Newtonian gravitation*. Repulsion certainly is not Gravitation. But, says he, it is Gravitation; *only* with the direction reversed. This *only* makes a serious difference. Suppose that improvements in telescopes led to the discovery that the fixed stars *repel* each other; and an astronomer were to argue: 'This is Newtonian gravitation; *only* in the opposite direction: *therefore* the law of repulsion (hitherto unknown) is as the inverse square of the distance; and whoever doubts it, is tangling the plain doctrine of Newton.' Such appears to us precisely the train of reasoning followed by Mr. Exley, only that he is concerned with very minute, instead of indefinitely great distances. It is, moreover, his belief, that at the surface of the *spherule*, the force has a discontinuity; passing abruptly from a finite attraction to a finite repulsion. This may have support in the *stable union* of bodies cohering; since they resist any attempt either to crush them closer or pull them apart. But if such discontinuity of force exist, it is unexampled in the Newtonian gravitation.

As regards the tenet, that repulsion varies as the inverse square of the distance; no proof of this is given or attempted (that we can find) in the New Theory. Mr. E. has, however, in the Appendix to his Optics, a chain of propositions directed to establish it. It is indeed already held as a truth in Magnetism and Electricity; and we should have liked to see these propositions prominent in his book and preceding his postulates. His objections to Newton's proof that repulsion is as the inverse distance, seem to be well worth consideration, and quite agreeable to the remarks of M. Biot, on the escape of heat, which Newton has neglected to consider.

The *metaphysics* advanced in the New Theory are also peculiar. As they do not affect the physical reasonings, we may omit them; and we are disposed so to do, because the results are so opposed to popular notions, that we could not merely glance

at them, without danger of either misrepresenting or seeming to misrepresent them; and we fear the subject has not sufficient interest to justify our enlarging upon it.

The author has followed up the general Theory of Physics by a Treatise on Optics, which we have also set at the head of this article. It is beyond our aim to give any account of it, farther than to say, that we think it has both the excellencies and the defects of the larger work. If Mr. E. could prevail on himself to inquire how much he holds in common with other philosophers, and how much in opposition to them, and would exhibit the two in separate portions, he has doubtless ingenuity, knowledge, and enthusiastic perseverance, which may bring much advantage to science. But we fear that in many quarters in which he would desire his work to find favour, it will be strenuously demanded that he disprove before he begins to prove. If he would concentrate his powers on his main points, and demonstrate these soundly, all the credit would be his, (and justly,) for the minor results, which it would then be the business of others to fill up. But he has reversed this. The fundamental propositions are rapidly passed over, or assumed as postulates; while all the details are amplified. In consequence, we fear that not a few of his readers, like ourselves, will fail of attaining conviction of the truth of that portion of his opinions which is peculiar to himself.

It is gratifying to witness his disinterested love of science, and desire for its progress. If it is annoying to see the spirit of book-making in many quarters corroding the beauty and dignity of truth, there is a corresponding pleasure in seeing any one who is more intent upon the diffusion of his own discoveries, than on pecuniary gain. Nor perhaps is the spirit which does this, so remote from a moral virtue as some may think. At least the love of truth, as such, if this is the principle, is assuredly a most important characteristic of mind; and one which ought to be proposed among the reasons which make all study of nature and of man important. The love of truth, appears naturally to be very weak in man. The uncultivated mind is so torpid, as to need something pungent and powerful, to excite it to action at all. Hence love of the marvellous, and of all that is vehement and passionate; but impatience of discussion, of examination, and of a suspended judgment. The vast majority of human errors rise out of man's determination to believe something or any thing, rather than wait for light; speculative errors give rise to moral errors, and scope to practical iniquity. Such is the mythology of the heathen. We believe that every branch of study which trains the mind to patient examination, is thus in its measure a sort of moral discipline.

We are aware that some good persons have considerable dislike to Natural Philosophy. They think its discussions are

frivolous, and perhaps unworthy of beings destined for eternity : and they are disposed to repeat to us, in a variety of shapes, the fable of the astrologer who fell into a pit while gazing up into the heavens. It is obvious to reply that the unimportance of things is not to be measured by their actual littleness nor by their local remoteness from ourselves. To examine a flea or a star, is not unimportant, if it set forth the goodness or greatness of the Creator. We are ashamed to have to reason thus. We are in fact bordering upon the objection of the epicurean. God would never care (says he) for such a worm as man ; he would no more think of the human race, than we think of the inhabitants of an ant hill. We are to reply : If he was not too great to create, he was not too great to bestow thought upon both us and the ants. So also, if God was not too great to think about drops of dew and atmospheric pressure, shall we say that *we* are too great ? But we may have other and more needful work in hand ? That is possible. Doubtless, one highly important exercise of a Christian is, to abstain from lawful things when inexpedient. St. Paul had something else to do than study astronomy, and many intellects of a high order have a like self-denial to practise. This will only show, that if there be benefits to the mind to be derived from such studies, (for the benefits to the arts and accommodations of life none will question,) it becomes so much the more important to impart a certain acquaintance with these things in the early period of life, before a person's time is too fully occupied with more urgent employments.

It often happens that a vague disapprobation of science is grounded upon an opinion that the Epistles of St. Paul appear certainly never to recommend it, and often to contain warnings against it. *Philosophy and vain deceit* are most intimately joined ; and it is implied that philosophy is opposed to faith, and is a corrupter of the truth. That this should influence the mind of those who are ignorant of the history of the apostolic times, is not to be wondered at. But by those who know what a mixture of truth and error, of tradition and facts, of proof and dogmatism, Greek and Oriental philosophy in those days was ; it is surprising that any weight should be attached to St. Paul's words, as though they were against modern science. For the misfortune was, that the Greek philosophy was not only full of error and fable, but had not learned to discriminate *its own sphere and limits*. Hence it was ever intermeddling to settle subjects that are perfectly beyond human knowledge, and on which we can only know any thing by direct revelation ; as about *aons* or genii, theogonies and cosmogonies, the soul and its immortality, and even the sacred Trinity. But it would be as unreasonable to infer mischief in the modern sciences from Paul's censure on Greek philosophy, as to reject modern physicians because the physicians of king

As a practised astrology or sorcery. In fact, it must be remembered that the censure must apply equally against all literature; for in St. Paul's days, the philosophers were the literary men; nor was the distinction yet established between literature and science. Also in those days, it was from Metaphysics more than from Physics, that mischief resulted; or indeed, from an undue mixture of the two.

The persons to whose objections we refer, are often inadequately impressed with the fact, that the revelation of God in Scripture is *based upon* the revelation that he has made of himself in nature. They practically regard them rather as parallel systems, of which each is independent of the other; a mistake which perhaps is not corrected, till they meet with a polytheist or an atheist. This instantly elicits the truth, that Christianity, *as an authoritative revelation*, has no peculiar weapons for the conviction of such minds; but like Paul preaching at Athens, is forced to borrow the common topics of natural religion. Miracles, it has been often proved, have no weight on the mind or conscience, unless there is a previous apprehension of the righteous judgment of God. They may be admitted, and yet seem like the tricks of fairies and genii. It is true, that there is a majesty and impressiveness in many of the Scripture miracles, such that we do not believe they could be beheld by an atheist without the deepest emotion. But it does not appear that the same effect is produced by hearing of them in distant ages, (be the argument what it may,) as by the sight. However, nothing is farther from our thought than to underrate the value of any part of the Christian evidence. Our own belief is, that the two parts of the subject go hand in hand, and cannot be separated without mischief. But minds differ: and if atheists can be found who resist the evidence of nature, but who are forced to bow before the historical evidence of miracles, we certainly shall not cavil at them. The persons who undervalue the evidence of natural theology, are generally as ill disposed to give weight to the argument from miracles; because, they say with truth, it appeals so much more to the head than to the heart. They are, therefore, desirous of resting the whole of Christianity, singly and solely, on the moral evidence of the Scriptures; or on the force which it exercises on the conscience. This is doubtless often sufficient, especially among ourselves, who have been at least acquainted with moral right and wrong from our childhood. But it appears very unwarrantable, when God has given numerous sources of conviction, to cut away all but one; and regardless of the difference of minds, to demand that all should be satisfied with just that, in which we have ourselves most complacency.

Perhaps, however, the appeals to God in nature, with which

the Scripture abounds, satisfy them that in some sense natural * religion has truth. But after this admission, they proceed to decry natural theology, under the title "beggarly elements." Against this we wish to enter a protest. No person can read the Epistle to the Galatians fairly, without seeing that it is *ceremonial worship* which the apostle calls by this name: those "carnal ordinances, which were imposed till the time of reformation," as it is expressed in the Epistle to the Hebrews. Gentiles and Jews alike were taught to worship God, not in spirit and in truth, but with outward service; with sacrifice of beasts, with purifications of outward water, with abstinence from meats and drinks. All this therefore is, "the rudiments of the world." But why is the Spirit promised to us in the new covenant, but that we may understand God better in all things; in nature, as well as in his word? The guidance of the heart to the love of all that is holy and good, helps to enlarge the intellect, so that the Christian *ought* to make a better natural theologian than the heathen. It has been complained by some, that deists light their lamp at the fire of Christianity. What is this, but to confess, that Christ has taught men how to reason concerning God? The apostolic instruction was not a mere dictating of the letter of truth, but an infusion of the spirit; by which we ought to discern and embrace truth, not merely because it is authoritatively alleged, but because the anointing which we have of Him abideth in us. He whose heart is elevated by a contemplation of nature, to admire more fervently, and adore more humbly, the Father of our Lord Jesus Christ, is not filling his mind with beggarly elements, but is learning that all things are his; because, "His Father made them all."

Another argument is then brought forward, to discredit natural philosophy. Give me, it is said, the devotion of the unscientific peasant; let me see God in clouds, and hear him in the wind; let me, with David, view the majesty of the sun and stars; let me, with Job, admire the terror of the behemoth and leviathan: but let me not hear of this frigid philosophy; atoms, forces, matter, carbon, oxygen; where is God in all this? This objection we allow to be very plausible; and sometimes to carry away minds of much consideration, but of warm feelings. And it derives strength from the notorious fact, that men of science may, and, alas! often do, see every thing in nature but God. But

* Some appear prejudiced against the word *natural* because of its use in 1 Cor. ii. 14. We have often heard this text pressed to mean that all theology that can address itself to the natural intellect is false. Though we believe this is a sense which even our authorized version would never warrant; it may be well to remark, that the word is better translated *sensual*, in Jude 19. More literal still would be, *The animal man*.

this is no real objection. Countless thousands of the unscientific, who can admire and love nature spread out before them in her beauty or terror, are equally insensible with the hard philosopher.

Experience however proves, that this rude contemplation of nature, unchecked by methodical inquiry, ever tends to the grossest errors. When the ancient Arab "beheld the sun as it shined, and the moon walking in brightness; his heart was secretly enticed, and his mouth kissed his hand; he denied the God that is above!" The frigid consideration of matter and forces, which is such an offence to some, is of immense value to prevent our mistaking the creature for the Creator. His works are so great and so glorious, as to overwhelm the indiscriminating mind; and it is a most wholesome check, to find out that they are but machines, moved by some unseen master hand, and but witnesses of his Almighty power and wisdom.

So much room, indeed, is there for alleging that the unphilosophic mind goes wrong, that a celebrated modern sceptic treats the doctrine of the unity of God as a refined invention of philosophers. Perhaps no nation ever looked with greater freshness on the world around them, and with less disposition to lose feeling in science, than the most ancient Greeks. But where they did not, as the Sabians, turn the creatures directly into gods, they made Gods many and Lords many. Every fountain, every grotto, had its tutelary deity; as well as the greater elements, air, sea, and fire. Nor was it until philosophy dawned among them, that the proofs of unity displayed in nature, began to recall the primitive truth, that there is but one God. Whatever were the defects of Greek philosophy, it seems to have had this merit. There were causes that made it frivolous, erroneous, and sometimes impious. But we say, that where science exists, polytheism has a formidable antagonist; and where science does not exist, rude nature tends strongly to polytheism. On the other hand, it must be confessed, that under a perverted *metaphysics*, pantheism finds shelter, as do numberless impieties.

Even where the doctrine of God's unity is jealously guarded by the authority of traditional religion (be it Jewish, Mohammedan, or Christian) ten thousand superstitions manage to find root, repugnant to the spirit of religion, and many ways injurious, if a systematic study of nature be neglected. Witchcraft and all sorts of dealing with the devil, charms, astrology, and other divination, find a ready belief to this day, in spite of the Scriptures. Nor is it wonderful; for the Scriptures are only *indirectly* opposed to these delusions, by fortifying the heart with faith in God, and dissuading trust in any thing else. But so indistinctly is the line drawn on such matters, that some well-meaning persons refuse the aid of physicians, thinking that it implies distrust in God, and condemning it nearly on the same ground as witchcraft. Per-

haps, if we had had the writing of the apostolic epistles, we think that we would have made many of these things plainer. But the wisdom of God has thought fit so to order matters (we confess we should not have expected it), as to make the general tone of knowledge in his church rise and fall with that in the world around. It is a disgrace to the church if she plunge deeper in superstition than does the world in the same age and country; but if she keeps a few inches higher out of the slough, it is, perhaps, all that we can expect of human nature. When civilization and knowledge sank, Christianity sank with it, in spite of recent apostolic tradition; superstition and barbarism overwhelmed church and world alike. The dawn of literature led again to an elevation of Christianity; the progress of science has been accompanied with a vast bursting of the bonds of superstition. Even where superstition has made science the enemy of religion, matters are not so bad as before the rise of knowledge; and infidel France has more religion in it than bigoted Spain. If such is the fact, it is unwise to contend against it by our opinion, that the church, being complete in Christ, *ought* to be independent of every thing without: the argument would apply against Greek and Latin, as well as against natural philosophy. Yet we allow, that it does disappoint many of our expectations; it does surprise us to see the errors of good men in darker times, while yet the Bible was in their hands. The remark applies to morals, as well as to natural theology. At present, it appears the part only of hard-hearted mercenary wretches to defend the abominable slave-trade; but the excellent John Newton could not only patronize it, but practise it; and never came to think it other than a lawful, but disagreeable livelihood. Acts of religious persecution that even the hottest fanatics would now condemn, our forefathers, less than two or three centuries ago, would justify in cool blood. We cannot attribute the difference to any direct supernatural agency, as though that wherein we excel them were given us specially *in Christ*; for the unbeliever of the present age has the same thing in common with us. Thus are we forced to admit, that it is by the influence of general causes, affecting the whole age, that the church is purer in morality, and clearer from superstition. Doubtless, God will judge each age by its own light, and it is not for us to boast over our fathers. But, if it be better to have the mind free from the load of superstition, and the senses exercised to discern good and evil, we ought not to throw away the experience which the Christian church affords us by ages of shame and of confusion.

It is not the *universal* study of science that can be for a moment looked for; but, if there is an adequate body of men pursuing such subjects, the rest feel the influence of it. The more general it can be made, consistently with a due regard to all other neces-

sary occupations and important instruction, the greater will be the advantage. Science comes forward as the adversary of Christianity, chiefly, we are persuaded, because Christians are resolved to have it as their adversary. If its study were more general, *they* would less provoke attack by holding to mere traditional opinions, and would take larger and truer views of the word of God; while *the others* would be more willing to learn than now, while they think that we are afraid of the truth, and turn our backs on it. On some points we might believe otherwise possibly, (for it is but a supposition) than we do; but, taken as a whole, our faith would have a broader basis, and be much safer in time of trial. On the other hand, it seems beyond all doubt, that if the church neglect to study the book of providence, and the book of nature, she must either be content to borrow light from unbelievers (tainted as it may be by passing through their medium), or, if that were entirely shut out, she would sink from generation to generation into grosser superstitions, just as in that dreadful period of suffering and darkness to which history points with amazement.

One more topic, and we have done.

As ages rise and pass, and civilization stamps new features on the mind of a nation, old trains of thought once powerful to enforce certain conclusions, frequently become inefficient. In natural theology this is entirely the case. New philosophy supplies new facts and copious fresh testimony to the divine author of nature; but it also supplies new objections; and often it will make arguments appear shallow and unmeaning, which a past age received as all-convincing. We must not blame philosophy on this account. It is the infirmity of the human mind: or rather, perhaps, is divinely ordained to prevent us from ever resting in torpid contentment upon the intellect of past generations, as though the dead had adequately settled all questions of importance to the faith of the living. However, whether we choose or not, in a period of intellectual activity men will philosophize; and if not directed to noble and important subjects, and with right principles, then, (as the Greek sophists, Roman rhetoricians, and English schoolmen,) they will philosophize on flimsy and worthless subjects. Nay, what is most vexatious, those are often the most determined metaphysicians, cosmogonists, and astronomers, whose mouths are full of declamations against science—and who have persuaded themselves that they never reason at all. Thus the question is not whether we will or will not have theory and science; but whether we will have it true or false. Our own age is pursuing a host of interesting and worthy investigations, which reveal fresh and fresh beauties in this wonderfully formed world: but new objections, it is more than possible, will hence arise

against the received arguments of natural theology. We have many apprehensions that a sufficiently broad basis is not laid in the minds of thousands, who are accustomed to hear that we are to believe there is one God, *because the Scriptures say so*. It is easier and shorter to settle all such questions by reference to a text; and some will even speak as though it were a slight upon God, to try "to add to the certainty of his word." But the effect is, that when any thing forces the inquiry on the mind, whether that word is so certainly from God, many a person painfully feels something unsubstantial in his faith. He then dreads inquiry, thinking it may lead to unbelief. When fresh difficulties press, he has less power to resist than before; and he is gradually apprehensive that there is a hollowness in the whole system, which makes him every way ill at ease.

We do not speak of the scepticism of vicious and ill-disposed persons; but of a scepticism arising, as we fully believe, more from *want of right instruction*, than from any other cause. Preachers appeal to the Scripture, not only when reasoning with the church, but in speaking to the world; and it seems not to occur to many, that some present may have doubts concerning the truth and authority of the sacred volume; nay, are not at ease on prior questions of natural theology. But no one can handle these topics usefully, unless acquainted with the particular class of doubts which in the present day prevail; and aware what are the points obtruded by cavillers, and what those on which serious minds feel anxiety. To carry on an argument against cavillers, is perhaps always useless; but there are many persons, in cultivated congregations, of a different stamp. They would be frightened to be called "infidels;" (the name is bestowed controversially with a painful asperity!) and the dread of receiving some such repulse, forbids them from saying plainly what are their doubts, even with a view of receiving satisfaction. Much less would they drop any thing, to hurt what they think the *professional* feelings of a religious teacher. Whether it is from the pulpit or not, that such topics are to be treated, we feel satisfied of the importance of not taking our foundation too much for granted. In an inquiring age, it must tend to produce unbelief, if the Christian part of it, and especially the teachers of religion, are *behind the average* of their contemporaries in sound information concerning the basis of all religion: or are unable to sympathize with and enter into the difficulties which others encounter. But to do the latter, it is requisite not only to see nature as the peasant and the sailor see it, but somewhat also with the eye of a man of science.

The difficulty of uniting in one man the numerous qualifications looked for in the pastor of a church, might perhaps lead to the inquiry whether lectures on these and other topics might not be

profitably read, under the superintendence of the minister, by persons duly qualified by their studies and habits. But it is enough at present to have adverted to the deficiency, in hope that, if there be truth in any of our remarks, some abler minds may be directed to the further consideration of it.

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- Art. VI. 1. *An Appeal to the Society of Friends.* By ELISHA BATES. 8vo. pp. 28. London: 1836.
2. *Extracts from the Writings of the Early Friends.*
3. *The Miscellaneous Repository.* Edited by ELISHA BATES. London: 1836.
4. *Reasons for Receiving the Ordinance of Christian Baptism: to which are added some observations on the Lord's Supper, in a Letter Addressed to the Society of Friends.* By ELISHA BATES. 8vo. pp. 20. London: 1836.
5. *Correspondence between Elisha Bates and others upon the Subject of his having been Baptized.* 8vo. pp. 12. London: 1836.
6. *Brief Remarks on the Scriptural Evidence in Favour of the Observance of Water Baptism and the Lord's Supper; to which are added some Observations on the Propriety of Reading the Scriptures in Assemblies for the Worship of God.* 12mo. pp. 51. Kendal: 1836.

FEW of the contemporaries of George Fox, whether ranking amongst his persecutors or disciples, ever imagined, probably, that he would prove the founder of a large and influential sect; still less that the strange rhapsodies which excited the wonder of an ignorant peasantry, or the brutal merriment of a scarcely more intelligent magistracy, would, in the nineteenth century, be appealed to as oracles, by a body of intelligent, philanthropic, and, in a great number of instances, truly religious men.

About the middle of the seventeenth century George Fox first promulgated the doctrines of the Friends in England. He deserves, undoubtedly, to be regarded as a preacher of righteousness. Visiting fairs, markets, and other places of public resort, he inveighed in strong terms against the licentiousness of the times, and directed all the terrors of the law of God against injustice, drunkenness, and other vices. Those who sat in high places did not escape his warning, and were equally, with humbler delinquents, the subjects of his rebuke. He stood forth, a firm and courageous advocate of the rights of conscience; and, whenever occasion offered, fearlessly denounced civil injustice and religious intolerance, even in the presence of the chief magistrate of the nation.

Honouring his zeal and fortitude, and grateful for the good of which he was the instrument, we should prefer to pass over the inconsistencies of his character, and the errors of his creed; but there are times when silence upon such topics is criminal; when the interests of truth require an unflinching exposure of the errors of men whom we highly respect, and to whom we feel greatly indebted. Such is our case at the present moment, and therefore, without venturing for a moment to impugn the sincerity of George Fox, we cannot forbear the expression of our strong sympathy with those who, from the purest motives, and with the best practical design, have lately directed particular attention to the unscriptural and most pernicious doctrines that are to be found in his writings.

In this good work, the pious and amiable author of the pamphlets before us, has occupied a distinguished position, both in this country and in America; while the manner in which he has conducted a somewhat protracted and irritating controversy, which has deeply interested the whole Quaker body in both hemispheres, is alike honourable to his Christian integrity and candour.

That controversy should exist, and that it should assume precisely the character of the one in question, might have been long ago predicted; and, from a careful observation of the principles and circumstances of the Society of Friends, would appear to have been inevitable. It would be a work of supererogation to attempt in these pages to show, that the children of the righteous, are not, by virtue of their natural descent, certain to grow up in the fear of God; yet, connexion with the Society of Friends, or as it is more commonly called Quakerism, does descend from father to son, and hence have arisen many of the evils under which the Society now labours. The same distinctions of religious character are found within its bosom as prevail without it. There is a strange mingling of the elements of earth and heaven; an unlawful and most injurious confederation between the disciples of Christ and his enemies.

Under such circumstances controversy must arise, and controversy that cannot but end in actual, if not avowed, separation. On the one hand, every opportunity will be seized, and every means employed, to degrade the standard of authority and the rule of duty, and thus to destroy the *practical influence* of Divine revelation; while on the other, the declarations of the Bible will be regarded as ultimate truths which admit of no question, and a standard of duty which allows of no appeal.

To this point may be easily traced as to their common origin, all the differences which now agitate the Society. Mr. Bates receives the Bible as the word of God, he knows no other standard of truth, bows to no other authority, and for this simple reason, that its own completeness and sufficiency form an im-

portant part of the revelation it conveys to man. The Society, of which he is a member, however highly they may value the sacred records, have evidently other standards which they exalt as equal, if not superior to the Bible. Against this lies the whole Appeal of Mr. Bates and his friends.

'The question,' he says, 'whether or not *Christianity*, as plainly set forth in the Holy Scriptures, shall be received, or even tolerated by the Society of Friends, is now fairly at issue; and on the decision the most important consequences must depend. This question is presented in a two-fold point of view. First, Whether the simple, undiluted doctrines of Christianity, both as to faith and practice, as those doctrines are recorded in the Holy Scriptures, shall be received: and second, Whether an individual practically holding that form of doctrine, which has been delivered unto us in the Holy Scriptures, shall be deprived of his reputation as a *consistent friend*, and be subjected to *official censure*.

'It is the undeniable duty of every body professing to be *Christian*, to subject all its doctrines and practices to *correction*, by the recorded revelation of the will of God. When, however, this is not only neglected or refused, but the Scriptures are overruled and made to bend to the authority of the accredited writings of that body; and when those who endeavour to obey from the heart that form of doctrine which has been delivered unto us, on the authority of God himself, are subjected to official censure, the case assumes a fearful character. I therefore appeal to this religious community for the correction of those things, whether of principle or practice amongst us, which are inimical to the revival of primitive Christianity. I know the reply which will be made by many—That *Quakerism* is *primitive Christianity revived*.

'I ask then where are we to find primitive Christianity clearly and authoritatively set forth? in the Holy Scriptures, or in our own writings? If we take the Holy Scriptures, some part of our own writings must be given up. If on the other hand we take our own writings, some parts of the Scriptures will be virtually set aside. Should this preference to our own writings be so enforced upon our members, by official acts, as to subject those to censure who *do* conform to the Scriptures, but who, in so doing, deviate from some sentiments expressed in our own writings, then, plainly *Quakerism* will be set up in opposition to *Christianity*, and the language and authority of *early friends* be opposed to the language and authority of *Jesus Christ*. I ask you, my friends, are you prepared to take this ground?

'The controversy now existing in the Society, arises from a difference on the fundamental doctrines of religion, but it is not confined to those fundamental doctrines. On the one side the Holy Scriptures are taken, as containing the whole body of Christian doctrine, as God himself was pleased to give it. On the other hand, it is insisted that our writings contain the form of doctrine that is binding upon us. However speciously some may endeavour to conceal the fact, it cannot be denied, that a fair examination of our own writings by the stan-

dard of Scripture is not allowed; but, on the contrary, we are enjoined to receive the Scriptures as they are interpreted by our early friends.

Now, besides the fearful discredit which is thus cast upon the Word of God, the question arises—Are our own writings in full and perfect agreement with the Holy Scriptures? This of necessity brings us to an examination. To make this examination fairly, we must not entertain the belief that our early Friends were infallibly led by the Holy Spirit. Their inspiration was so confidently asserted by some of them, and has been so often repeated and admitted, that even the intimation that this was not the case, is regarded by many as proof positive, that the individual who entertains doubts on this subject, is himself under a delusion.

Considering the important bearing of these things on individuals, and on the very truth of the Gospel itself, how, I ask, are they to be met? The privileges of the members of this Society—the prosperity of the body—the salvation of souls—and the honour of our Lord Jesus Christ, are all immediately concerned. To say, in general terms, that our early Friends were *mistaken* in some things, in which they supposed they were led by immediate revelation, is regarded at once, as evidence, that those who say so are in error. This, if it related only to personal reputation, might be endured. But when it bears directly on things which relate to life and salvation, it becomes a serious question, how far we shall refrain from stating facts to prove not only that our early Friends were *fallible*, but that, *on some important points they really were mistaken*, when they confidently professed, that they were taught by *immediate revelation*.—Appeal, pp. 1—3.

The line of conduct adopted in refusing to try the writings of early Friends by the word of God, and in officially censuring the conduct of those who, however devoted to the interests of the Society, yet as Christians, feel bound to make that word their ultimate rule of faith and conduct; is nothing less than the very principle and spirit of popery. “Disguise it as we may, exclusion from Christian communion, is either a punishment justly incurred, or a wrong. To exclude a true disciple of our Lord from fellowship, because, refusing to call any other than Christ master he appeals from tradition and human writings to the Word of God; is, in our view, to be guilty of a flagrant wrong. Such an appeal cannot be overruled; it is a legitimate one; and who is he that, in such a matter, can have a right to judge his brother?” *

In this light the subject is viewed by Mr. Robert Benson, of Liverpool, in his Advertisement to the Tract containing the Correspondence between Mr. Bates and others, on the subject of his having been baptized; he says—

* Eclectic Review, vol. xv., N. S., p. 191.

‘Whilst expressing no opinion of my own, upon the act itself which has occasioned this correspondence, I may perhaps be permitted to say, that I fully accord with my valued friend, Elisha Bates, in the judgment that it should be published. For, when those who are filling the most prominent stations in the Society, are thus presuming, in the exercise of one of its subordinate functions, to issue unqualified declarations upon a question whereon we differ, not only from the understanding and belief of the apostles themselves, but also of the primitive Christians and all other sects, from the day of Pentecost down to the present day—when acting upon these declarations, they are doing all in their power, and using all their influence to bring down upon an individual the censures of the church, and that too, in a case wherein it is not pretended that any law exists—it is time that the members of the Society, generally, should be apprised of what is going on—it is time that their attention should be seriously called to the subject. Though at first sight it may appear to be only an affair of *individual* interest, yet, truly, is it one of *general* interest, when viewed in all its bearings. It involves a principle—a principle, of which the pernicious operation has been abundantly exemplified in the history of the church of Rome—a principle, into the abuse of which, the character of recent proceedings amongst us, in this neighbourhood, most incontestably shows, that we, as a Society, are but too prone to slide.’—Correspondence, p. 4.

Mr. Bates was, as he informs us, a member of the Society by birthright, and grew up in a strong attachment to the distinguishing doctrines and manners of the Friends; and after having for some time exercised his ministry among them in America, his attention was called to subjects which he had formerly passed over as requiring no examination. He says:

‘An anxious inquirer asked me, What good reason, or what were the best reasons, which we had for laying aside the ordinances? I gave an answer, which though it did not satisfy the inquirer, put an end to the conversation on the subject.

‘My mind, however, was directed to the Holy Scripture, to find some reasons, in addition to those we had already advanced, in support of our peculiar views. The subject of baptism first engaged my attention. But my disappointment can scarcely be conceived, when, instead of finding additional arguments in favour of the disuse of ordinances, I perceived that the very passages on which we had relied, did not support the conclusions we had drawn from them; but, on the contrary, presented evidence of an entirely opposite character. Disappointment increased the earnestness of my research. I still hoped to find something which would fully sustain us. And when again and again, every argument which I could frame to myself, was laid prostrate before the simple testimony of Holy Scripture, I determined to suspend my decision, sought for assistance and right direction in prayer, and returned again to the examination of the subject.

‘More than twelve months elapsed before I gave up the hope of finding sufficient evidence in Scripture, for believing that we had been right in laying those practices aside.

‘But when at last, the conviction was forced upon me, that our predecessors were not warranted in the disuse of baptism and the supper, the difficulties in which they had placed us, by so doing, came fully into view. How to recover what they had thus abandoned, was, and is, attended with difficulties, which can be fully realized, only after the mind is convinced upon the primary question.

‘I need not notice those difficulties in detail, on the present occasion. But it is proper to remark, that my mind was turned to the Lord, in frequent and fervent prayer for right direction. Few, if any, of my most intimate friends knew the process through which my mind was led. For as I was not, and could not be, prepared, publicly to promulgate the doctrine, until I was enabled to meet it in a practical way, I found it to be my place, rather to seek knowledge for myself on these subjects, than to undertake to communicate it to others. Sometimes, however, the question arose in conversation, in a way that did not allow me to turn aside from the expression of my own judgment, so far as it had been formed.

‘But being fully convinced, in regard to the abstract question, I was bound to seek for the wisdom which is from above, to direct me in regard to the practical difficulties which arise from our peculiar position. These difficulties were at length removed, but not till the time of my last visit to London. My conclusions were not the result of personal influence, from any quarter whatever, but of the full convictions of my own mind.

‘After several interviews with Dr. J. Pye Smith, I was baptized by him, at his own house, at Homerton, on the 15th inst. A few Christian friends were present. But though I preferred to pursue a very simple course, in accordance with some of those deeply interesting examples, which are recorded of primitive believers, I never wished the transaction itself to be regarded, in any degree, in the character of a *secret*. I am not ashamed of the profession I have made of faith in our Lord and Saviour, nor of the manner in which *that* profession was made. I rest on the authority of the commandment of our risen and adorable Redeemer, and the example of believers in the purest age of the church. And while I most tenderly sympathize with my beloved friends, who may have been alarmed or pained at hearing of the step which I have taken, I do sincerely rejoice, in that sense of the love and of the Providence of God, which has been given me.

‘And now, in the feeling of brotherly regard, I will endeavour to remove from your minds every painful impression which you may have received on the occasion.

‘And, in the first place, I will remark, that in being baptized, in conformity with the command of Christ, and the examples of the apostles and primitive believers, I did not intend to abandon the Society of Friends, it being distinctly understood, that it was not an initiation into the particular Society of which Dr. Pye Smith is a pastor. I shall leave it to my friends, in their official capacity, to say whether to *walk* as we have the apostles for an example (see Phil. iii. 17) be totally inadmissible in our Society or not.

‘ In disposing of this question, let it be remembered, that there is not, and, so far as my information extends, there never was any rule of discipline touching the question. How, then, can you undertake to censure an individual as having violated the *discipline*, in a case in which there is no discipline at all? If you think the discipline ought to prohibit those things, which the apostles commanded and practised, in the name of their Divine Master, must you not have such a rule of discipline formed, and not leave it to individuals to act in their own discretion in such momentous cases? But in making such a rule, as it would be taking ground which never has been taken, you should seriously consider both the consequences of the measure and the authority on which you proceed.

‘ As to the doctrinal writings of the Society, we know that they are not discipline. If they are to be regarded in that point of view, they must be taken so in all their parts. But who would now be willing to be bound by all that early friends have written on subjects of doctrine. There are declarations in their writings, and those not a few, which no pious Christian could adopt, in the common and obvious sense of the language. If they intended these writings to be taken as of absolute authority, no one could safely dare to accede to such an idea. If they did not, the advocates for their writings cannot fairly draw from them such an inference.’—Reasons, &c., pp. 4—6.

Mr. Bates then quotes the declaration of the last yearly meeting in London, in a document which it embodied in the General Epistle, that ‘ The Holy Scriptures of the Old and New Testament were given by inspiration of God; that therefore the declarations contained in them rest on the authority of God himself; that there can be no appeal from them to any other authority whatever; and that no doctrine which is not contained in them can be required of any one to be believed as an article of faith.’ ‘ Now if these declarations were really intended to be carried out in practice,’ Mr. Bates asks, and we conceive there is great force and pertinency in the question, ‘ how can you, on questions of doctrine, appeal to any other authority than the Holy Scriptures?’

As soon as it became known that Mr. Bates had been baptized, he received a letter, dated London, 10th month, 4th, 1836, signed, Josiah Forster, Samuel Gurney, and George Stacey, from which we select the following sentences:

‘ We heard, with much concern, after thou left London, that thou hadst thought it right to undergo the rite of water baptism, and cannot but deeply lament so painful a symptom of alienation from those spiritual views of the Gospel dispensation which our society has ever thought it right to uphold.’

They ask,

‘ Is there not an obvious inconsistency in thy acting as a minister in our society, whilst thy sentiments are at variance with those of the body to which thou belongs?’

To this Mr. Bates replied, aiming throughout his letter to show his sincere attachment to the society, but at the same time his *supreme* regard for the word of God, and arguing, that in taking this for his guide in the matter at issue, he had acted in accordance with the professed sentiments of the society, while he had in no particular violated its discipline. This letter was answered by another from Mr. Forster, enclosing 'the minute of the morning meeting of ministers and elders,' dated the 10th of 10th month, 1836, which states that,

'Information has been now received, that Elisha Bates, an acknowledged minister of Ohio Yearly Meeting, who came over to this country in the spring to attend to some business, has, since this meeting was last held, during a short residence in the neighbourhood of the city, submitted to the ceremony of water baptism, which was performed by a minister of a dissenting congregation.

'This meeting thinks it right, in much Christian love for Elisha Bates, to record its deep concern on the occasion; and its continued sense that the practice thus adverted to (against which our religious society has uniformly believed itself called upon to bear a public testimony, as no part of the Christian dispensation), was not instituted by our Lord and Saviour, whom we have always acknowledged as the only and supreme Head of his Church.'

To this Mr. Bates replied, in a temperate, scriptural, and argumentative letter, from which we will only extract the following:

'Thou knowest, my dear friend, that one of the heaviest charges against the Church of Rome, is that of her undertaking to decide important questions of doctrine by Church authority and not by the Scriptures. The assumption involves the claim to infallibility of course. Now I ask, if it is desirable for the morning meeting, or any other meeting of the Society of Friends, in this day to try that often repeated but abortive experiment? And yet in what other light can we regard the document which you have recently issued? In one single sentence you have undertaken to decide an important point of doctrine, by your own simple assertion, without the least shadow of proof from Scripture. To say without proof 'that the practice thus adverted to, was not instituted by our Lord and Saviour,' places your decision solely on the ground of Church authority, and we are called upon to believe as the Church believes, under the penalty of her displeasure. And that penalty is not to be determined by any specific rules of discipline, but by her own discretion. To you who happen just at present to have this power in your own hands, it may seem to be both safe and salutary. But as thou, and some others of you, *do not* agree with all that early friends have written, you cannot tell how soon some more consistent advocates of quakerism may dispense to you the measure you are now dispensing to others. Of one thing you may be certain; you must go the length of advocating *all* that early friends have written, or you will be no longer safe than you can keep the reins of power in your own hands.'

With this letter, which, with the others quoted, was published under the direction of Mr. Benson of Liverpool, after Mr. Bates had left this country for America, the controversy ceased for the present; but Mr. Bates has left behind him, in the pamphlets before us, a mass of important matter, which demands the most serious consideration on the part of those more immediately concerned.

Such of our readers as are familiar with the names only of Fox, Penn, and Barclay, as of men deservedly distinguished for their patient suffering under persecution, their laborious diligence in what they conceived to be their calling, and their manly and Christian boldness in asserting the great principles of civil and religious liberty, may be astonished at the apparent severity of the animadversions which have been made upon their Theological sentiments. But a very superficial acquaintance with this controversy, will suffice to show, that those sentiments have been at the root of all the evil which has ever obtained in connexion with the Society. When we name the Society of Friends, we are not designating a body distinguished by unity of sentiment on the grand doctrines of Revelation. On the contrary, there are included under the general denomination of Friends or Quakers, men, who while united in some points of external peculiarity, are of every variety and grade of religious belief; uniting in unhallowed and injurious alliance, the confirmed deist, the mystic quietist, the boasting pharisee, and the humble and sincere Christian. The believer has been able to satisfy his conscience while remaining in communion with the infidel, and has been deterred from coming out from among them, by a morbid fear of producing schism among those who hold some peculiar tenets in common: while the merely nominal professor has been willing to share the respectability which belongs to the Christian name, when it could be cheaply purchased by attention to a few externals of supposed religion.

We should not accomplish the design of this article—which is simply to communicate information on the subject in question—were we to close it without extracting from the pamphlets before us a few sentences and paragraphs, which will amply set forth the unscriptural and ungodly sentiments which abound in the writings of the early friends. In the following we have the doctrine of *a revelation apart from the Bible*; than which no dogma can be more pernicious, or more directly at variance with the inspired oracles, opening wide the floodgates of error, and affording an easy entrance to every kind of delusion, superstition, and spiritual bondage.

Though we do acknowledge the Scriptures to be very heavenly and divine writings, the use of them to be very comfortable and necessary to the Church of Christ, and that we also admire and give praise

to the Lord for his wonderful providence in preserving these writings so pure and uncorrupted as we have them, through so long a night of apostacy, to be a testimony of his truth, against the wickedness and abominations even of those whom he made instrumental in preserving them, so that they have kept them to be a witness against themselves; yet we may not call them the principal fountain of all truth and knowledge, nor yet the first adequate rule of faith and manners; because the principal fountain of truth must be the truth itself, i.e. that, whose certainty and authority depends not upon another. When we doubt of the streams of any river or flood, we recur to the fountain itself; and having found it there, we desist, we can go no further, because there it springs out of the bowels of the earth, which are inscrutable. Even so the writings and sayings of all men, we must bring to the word of God; I mean the Eternal Word, and if they agree hereto we stand there. For this word always proceedeth, and doth eternally proceed from God, in and by which the unsearchable wisdom of God, and unsearchable counsel and will conceived in the heart of God is revealed unto us." (Barclay's Apology, Prop. III. S. II. p. 71.)

'For the Light and Spirit of Christ which we only do, and all Christians ought to own, for their standing rule and trusty teacher, are infallible. But your **PROFESSED STANDARD**, which is no other than *that outward text*, and the Papist's, which is no other than tradition, taken from that dark, and worse than dubious Oracle (*viz.*) the erring mind and mouth of their grand ghostly Father **ARE BOTH BUT FALLIBLE.**'

S. Fisher's Works, p. 129.

While the word of God is spoken of as not 'the principal fountain of all truth and knowledge, nor yet the first adequate rule of faith and manners,' but only 'the outward text' and a 'fallible' guide, men, who are convicted of folly, inconsistency, and mistake, are exalted to a superiority above prophets and apostles, and declared to utter the 'Word of the Lord.' In the preface to the Journal of George Fox, by William Penn, an account is given of the visions, revelations, and miracles of this extraordinary man, of which Mr. Bates has made excellent use in his 'Appeal.' He has also embodied, in his pamphlet, several extracts from the manuscript papers of George Fox, which have recently come to light; and which serve to illustrate the pernicious doctrines which he propagated. The deluded mystic, indulging the natural indolence of the human mind, yields to its unwillingness to meditate upon eternal realities, under the pretence of 'silently waiting for the Spirit.' The self-righteous pharisee stifles the voice of conscience, and it may be the rebuke of friendship accusing him of remissness in duty, by replying that 'he is not moved to it by the Spirit.' And the Deist, Socinian, or Pantheist, renders his daring impiety, his infidel sophistry, and his mystic absurdity, more abominable by asserting that it is the truth, not of the 'Letter' but of 'the Spirit.' Once do away with the authority of the Word of God, refuse to make

it the standard of doctrine, the rule of life, and the test of character, and the step is easy to the idle vamping of Fox in his Visions and Revelations, or the unblushing infidelity of Elias Hicks.

For the 'Society of Friends,' we cannot but feel and express our unfeigned respect. As members of the body politic, their influence has always been conservative of the principles of commercial integrity and civil liberty. As Protestant nonconformists their uncompromising opposition to religious intolerance, and their judicious and persevering exertions on behalf of our great principles as Dissenters from a State Establishment, demand our warmest gratitude and deserve our more decided imitation: while as members of the great human family, as citizens of the world, they are eminent as the cordial and persevering promoters of every philanthropic enterprise.

It is then in the spirit of the purest friendship that we would echo from without the warning that has been given by some members of their own body; being assured that however opposed to some of the tenets of Quakerism, the *Beacon* of Isaac Crewdson and the *Appeal* of Elisha Bates, demand their calm and unprejudiced examination, as faithful expositions of the truth of God, and able apologies for our common Christianity.

Art. VII. 1. *Church Rates.* Quarterly Review.

2. *Church Rates.* Fraser's Magazine, for February, No. 66.

3. *Letter to the Right Honourable Lord John Russell, on the Subject of the Church Rates.* By GEORGE WILKINS, D.D., Archdeacon of Nottingham.

4. *The Present a Religious Crisis.* By Rev. EDWARD DUNCOMB, M.A., Rector of Newton-Kyme, Yorkshire.

5. *A Letter to the Editor of the Quarterly Review, on the Subject of Church Rates.* By a Lay Dissenter.

NO two things can be more opposite in their nature than Christianity and Church power. By Christianity, of course we mean the religion of the New Testament; and by Church power, that which subordinates this religion to the unhallowed purposes of a worldly or spiritual domination. That there should be any intimate connexion between objects so totally irreconcilable in their genius and spirit, in their principles and operation, is a moral problem not easily to be solved. Such connexion indeed implies the utter debasement of all that is divine and holy in the system of the Gospel. To secularize Christianity is to deteriorate its character; to convert its ministers into a priesthood armed with authority to control the consciences of men, and to sacrifice their lives and liberties on the altar of their

intolerance, is to exchange the angel of light for the demon of darkness—the Prince of Peace for a relentless tyrant—the richest boon of heaven for the foulest curse of the bottomless pit.

That was a fatal day for the pure and spiritual church of Christ which opened to her the treasures of the world. The wealth that allured into her sacred offices the ambitious and the covetous, the proud and the venal, prepared the way for the monstrous existence of this spiritual wickedness in high places. Pastors soon became priests; priests aimed to be princes—and at length one of them dared to place on his brow the triple crown, assuming the impious title of Vicar of Christ upon earth. But how did they contrive to accommodate the simple institutions of Christianity to their worldly and despotic views. The ecclesiastical polity of Judaism occurred to the most sagacious as suggesting a plan which could with little difficulty be brought into operation wherever the retiring priests of superstition might afford them an opportunity to ascend their vacant thrones. But in setting up the national polity of the Jews as a model for the imitation of the Christian church, one of two things must be provided; either a theocracy in the true and proper sense of the term, must be the basis, the sanction, and the glory of the ecclesiastical institute; or a vicarial representative, and infallible head, must be set over it, with the very titles and prerogatives of the invisible Deity. As the first could not be pretended, the second was resolved upon. It never entered into the minds of those who were intent upon establishing an exclusive church, which was to assume the power of wielding the temporal destinies of kingdoms, and the eternal fates of all mankind, to arm themselves with any thing short of divine authority, and immediate and intimate communication with the infallible God. This master-stroke of infernal policy was at last achieved, and the man of sin erected in the city on the Seven Hills a throne from which he looked proudly down upon all the empires of the world, claiming them as his own, and laying them all under the heaviest contributions to support his arrogant and impious usurpation.

It may be instructive to trace the progress of this spiritual tyranny in its connexion with the civil power; and we would counsel those who wish to employ themselves in this useful inquiry to notice the unpresuming humility by which it gradually gained the favour, and divided the power of the magistrate; the haughty and despotic tone in which it afterwards gave law to sovereigns and subjects; the zeal with which, in the first desperate moments of decline, it armed the people against the magistrate, and aimed at re-establishing its dominion on the ruins of civil order; and the asylum which it at last found against the hostilities of reason in the prerogatives of temporal despotism, of which it had so long been the implacable foe. Here are several

distinct epochs, which if we rightly mark, we shall be able to appreciate the true character of every secular establishment of Christianity. The first and last of these periods will prove that the priesthood are servilely devoted when they are weak; the second and third, that they are dangerously ambitious when strong. In a state of feebleness they are dangerous to liberty; possessed of power, they are dangerous to civil government itself. It is consoling to perceive that their reign is fast hastening to its close; and we have increasing confidence in the prediction of a late eminent statesman, that "church power (unless some revolution auspicious to priestcraft should replunge Europe in ignorance,) will certainly not survive the nineteenth century." While expressing this conviction, however, we would *in limine*, declare that we wage war only with the abuses of liberty and the unjust political encroachments of churches connected with the state, and not with the churches themselves. A church that must fall unless sustained by the civil arm to the injury of other communions, deserves not to stand. Let its own dead weight pull it down for ever. But we are no such enemies to the Protestant Church of England as even to imagine, much less to encompass her destruction. Our free constitution will work for us the most salutary changes, without exposing us either to revolution or anarchy. Restrictions on liberty must yield to the spirit and progress of the age. Church power must retire within its own limits, without presuming, when the last vestige of tyranny falls from its grasp, to interfere with the equal rights and privileges of free-born Britons. Dissenters and churchmen must no longer be relative terms, implying civil and social degradation or honour, but simply as designating those classes of the community which range themselves under different religious denominations.

At the reformation the Powers of the state in England wrested from the pope his spiritual dominion, not for the purpose of emancipating the people from the bondage which had so long enthralled them, but to consolidate one mighty tyranny in the person of the most despotic of our monarchs; which tyranny, with a slight interruption, he bequeathed to his successors; a tyranny which would have rivalled that of Spain and Rome, had it not been for the spirit and principles of a class of men who cherished the sacred name of liberty in their bosoms, who abhorred all despotism, but especially that which aimed to enthrall and debase the human mind. The struggles of the puritans and nonconformists during the reign of Elizabeth and the two Charleses, down to the period of the glorious revolution, exposed the persecuting, despotic, and atrocious character of church power, as exercised by those nursing fathers and nursing mothers of the church, so heartily lauded by Archdeacon Wilkins. Yet tyrants as were the Tudors and the Stuarts, they were merciful and tolerant as com-

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pared with the priesthood, who not only sanctioned their cruelties, but frequently urged them on to perpetuate deeds which have scarcely their parallel, amid the wailings and the horrors which brought down the wrath of heaven upon the idolaters of the Valley of Hinnom.

At the restoration, such was the spirit of the civil as well as the ecclesiastical rulers of that day, the Church of England was solemnly reinstated in all her exclusive prerogatives, and the existence of any other churches within the realm, was marked as a crime punishable by the laws. In spite of the common sense principle, which commends itself to the meanest capacity, namely, that a church cannot legislate beyond its own pale, and that those who do not belong to its communion cannot properly be subject to its control, and yet while renouncing the infallibility of Rome and therefore the divine right of being the only church to be tolerated in the British dominions, the Protestant Church of England actually set up the audacious claim, and proceeded, by pains and penalties, by imprisonments, by legalized murders, and unauthorized massacres, to enforce it upon the nonconformists of the South; while, with "the point of her sword," to use the characteristic language of Milton, "she wrote a bloody rubric on the back of the Scotch." The revolution of 1688, though it altered her circumstances, produced no change in her character. An Act of Toleration passed the legislature, but offended intolerance made episcopal and other palaces ring with its lamentations and regrets. The church, like Pilate, washed her hands of all participation in this liberal measure of the government. She was as much opposed to the repeal of the Five Mile Act, as she is at this moment to the abolition of the Church rates. The Test and Corporation laws were dearer to her than all her thirty-nine articles, and the day that should see them erased from the statute book, she predicted would be fatal to her existence. Now the fearful omen of her doom comes, in the "questionable shape" of justice to Dissenters, whom for centuries she has maligned and persecuted, and yet compelled to contribute to her worship and her buildings, her surplices and her sacraments. As the confederated foe of liberty, both civil and religious, she uniformly complains of aggression upon her constitution, as "part and parcel of the law of the land." When those whom her domination has excluded from the possession of their equal rights, as men and Englishmen, demand their restoration, and apply to parliament to redress their manifold wrongs, they are instantly stigmatized as directing all their efforts against the church, the bulwark of religion, the conservator of the monarchy, and the apostolic instructor of the people. When they attempt to effect, by constitutional means, any salutary change in an oppressive law, forthwith they are denounced as the descendants of the Regicides who brought

the martyred Charles to the scaffold ; as political agitators, "given to change," and spreading anarchy and confusion for no other purpose than the destruction of Christianity, which, by an ingenious device peculiar to Churchmen, they identify with their own arbitrary assumption of civil privileges, withheld from their non-conforming Christian brethren. When, we may confidently ask, has any attack been made upon the church, upon its legitimate property, and its zealous endeavours, as a religious institution, for diffusing the principles and the spirit of piety through the nation? Dissenters have already gained much from the liberal concessions which a British parliament has made to the justice of their claims ; but have not those concessions, at every step, encountered all the opposition that church power has been able to bring against them? What invective has been too keen, what calumny too foul, what hatred too rancorous, to be employed against the Dissenters by perjured pluralists and a hireling press, when they have dared to implore the legislature to break their chains, and to grant them a civil equality with their defamers and persecutors ! It is true that in their present arduous struggle to be relieved from the burthen of an odious impost, which they have too long patiently endured, they are encouraged and sustained by liberal churchmen, both in and out of parliament, and that thousands of all religions and professions feel that church rates are a national grievance, and that it is high time that the church should build and repair her own sacred edifices. Yet, where are the dignified clergy that "rear their mitred heads in parliament," or comfortably repose in their cathedral stalls, who echo back the voice of justice, or respond to the feelings of suffering millions, who complain of "a yoke that neither they nor their fathers could bear?" The hierarchy, true to its own consistency, will yield nothing—not any thing but by *compulsion*—it abhors the voluntary principle except in receiving "the wages of unrighteousness ;" it must be "*on compulsion*" or not at all. Its fingers have acquired, by long usage, the habit of contraction, and cannot relax except coerced by the galvanic battery of popular indignation. What with abuse, unsupported and gratuitous statements, sophistical and jesuitical attempts at something like argument, they have made out their case. What it is really worth, as bearing upon the question, either of the equity, the legality, or even the expediency of continuing the church rates, we shall succinctly show, we doubt not, to the full satisfaction of our readers and the public.

The abuse of our opponents we regard as a betrayal of their cause ; an evidence at once of their imbecility and their depravity. Usurped power, and iniquitously obtained wealth, are usually defended and maintained by weapons worthy of their possessors. Fraser, in espousing a cause which every friend of justice and

religion condemns, is as vituperative and abusive as on former occasions. Still the Tory assassin, and the hired bravo of the Church, he writes with the air of a man who well knows that he is uttering calumny, and indulging in gross and wilful misrepresentation. Having, it seems, little character beyond the Tweed, from whence he is a voluntary exile, nor any "local habitation" in England, unless it be in some office, alien to the society of Christians and gentlemen, he is reckless of all consequences, and cares not, if he can earn the bread of infamy, by whom he is hated and despised.

From Archdeacon Wilkins, a titled and a beneficed clergyman, and filling a high ecclesiastical station, a different spirit, and a more courteous demeanour, might have been expected. If actuated less by Christian charity than worldly policy, he should at least have assumed the appearance of candour, and refrained from using harsh names, and imputing evil motives. Till the appearance of his present pamphlet, on "the subject of the Church-rates," we had no knowledge of Archdeacon Wilkins, except what we derived from a production of William Howitt, in which this venerable personage makes a very sorry figure. His letter to Lord John Russell now before us, is sufficient evidence, that from the hands of the offended and calumniated Quaker, he received no severer castigation than his peculiar merits deserve. The Church may well cry, when defended by such advocates, "Save me from my friends!" The opponents of Church-rates, according to the testimony of the Archdeacon, are "extravagant and mischievous partizans," their "pretext of tenderness of conscience a miserable piece of hypocrisy and deceit," and "their present object political, if not revolutionary." They are, moreover, taunted with their numerical insignificance, "the paltry amount" of their contributions in the form of Church-rates, their opposition or indifference to the best interests of the poor, their ingratitude to the Church of England for "the ample toleration they have so long enjoyed under its mild, and liberal, and protecting influence;" as well as for the benefits it indirectly confers upon them, as a religious institution, —affording them "a better land to live in, the purification of the moral atmosphere in which they breathe: benefits more than equivalent for any sum they may be compelled to pay to a church which thus blesses them against their will." These are some of the various counts in the bill of indictment which, on the part of the Church, has been drawn up against the enemies of her aggressions upon liberty and conscience. They are all, more or less, contained and answered in the publications whose titles are placed at the head of this article.

Passing over the impotent malignity which imputes "hypocrisy and deceit" to those who plead "tenderness of conscience" as the ground of moral and religious action, in cases which involve

opposition to existing laws and institutions, as betraying a secret more disgraceful to the accusers than the accused; a secret which ought to place them beyond the pale of every church that deserves any other name than that of Antichrist:—we may briefly notice the charge of “extravagant and mischievous partizanship,” combined for the attainment of an object which is “political, if not revolutionary:”—If there were any thing vague and indefinite in the publications, speeches, resolutions, and petitions of the Dissenters, in their efforts to obtain the redress of their grievances, their enemies might avail themselves of this circumstance, in order to fix upon them the charge of a sinister and ambitious design. But, as the avowal of their sole object is as plain and explicit as can be conveyed by language, those who charge them with entertaining ulterior views are no better than defamers. If the removal of what is a barrier to the full and free enjoyment of all the benefits of a civil constitution, founded on the basis of just and true liberty, equal and impartial liberty, to good subjects of every class, irrespective of their religious creeds and professions, churches and modes of worship; if to attempt this, be extravagant and mischievous partizanship, the Dissenters are not ashamed to declare, that this, and nothing short of this, will ever satisfy them; and whatever of the hierarchy must be sacrificed to the rights and privileges of the nation at large, so that no individual shall have to complain that he sustains the slightest injury in person, character, or property, on the pretext of his being a schismatic, a heretic, or a Dissenter;—this must be conceded; and, if the Church of England will not yield all that, in the violation of this great principle she has unjustly usurped, why then she must be compelled by the legislature. And, may we ask, What is there “political or revolutionary” in this? The Dissenters demand civil and social rights, not for themselves only, but for all their fellow-subjects. If civil and social wrong have no existence in the body politic; if, in Church and State, the interests and happiness of all are equally regarded—revolution is impossible, and the agitation of the country, on account of imaginary grievances, must recoil with vengeance upon its authors. But, if serious injustice be maintained and inflicted; and, if an arrogant and self-sufficient portion of the community sternly persist in opposing the remonstrances and demands of the aggrieved and the suffering, we may justly charge upon them whatever political evils may result from their obstinacy. Those who refuse to change laws no longer applicable to the state of society, and who enforce them at the point of the bayonet; who revive obsolete statutes, and get up writs of rebellion against the members of a different church they have for centuries oppressed, and at last driven to madness; these are the political incendiaries, these the revolutionists, and the insane abettors of anarchy. We perceive

it has, of late, been attempted to create a distinction between the pious and the political Dissenter; the former is complimented for his devout acquiescence in all the grievances which a dominant church has attached to dissent; while the latter is classed with infidels, papists, and radicals, because he asserts his own rights as a Christian and a Briton; and determines to employ all lawful efforts to wipe off the stigma of intolerance and injustice from the Christian name. Because he does not tamely submit to be insulted and robbed at the same time; to be told, that he has no hope but in the unconvenanted mercy of God, and yet that he must pay to the covenanted church, just as cheerfully, and to the same amount as the most favoured of her sons; because he appeals to the good feeling and manly sense of his country against insolence and impiety like this, he is stigmatized with the character of a Political Dissenter. Political Dissenters of this stamp, and we know of no others, may well smile at an imputation which comes with an admirable grace from a hierarchy which has no other than a political existence; which claims the first magistrate of the empire as its head; which has for its rulers barons in the House of Lords; which allows its clergy to intrigue for electioneering purposes, in order to gain preferments to cathedral stalls and prebendal dignities; which permits them to be seen on the hustings at every contested election, and to sit on every magisterial bench.* If to be political be a crime, then the Church of England is only a mass of iniquity. It is, in body, soul, and spirit, a political establishment. The religion of Dissent is the religion, not of rubrics, and canons, and acts of parliament; but of the New Testament. It repudiates every political connexion, and is based on this principle, that spiritual sanctions are alone applicable to a spiritual institution, which knows no head but Christ, and receives no laws for its government but such as belong to a kingdom which is not of this world. There is so much ludicrous inconsistency in taunting the Dissenters with their numerical inferiority, and the insignificance of the amount of their ecclesiastical exactions; and, at the same moment, insisting upon their payment of these exactions as indispensable to the very being of the Church, and representing their present opposition as so formidable that nothing less than its ruin will ensue, that we only mention it again as exhibiting the kind of tactics which the hierarchy employs when its craft is in danger. When it is considered that the Catholics of England and Ireland, the Presbyterians in Scotland, and the inhabitants of Wales, who as distinguished from its resident and non-resident episcopal clergy, comprehend within a mere

* See the speech of the Rev. John Blackburn, at Ipswich, January 16.

fraction the entire population ;—the Dissenters of the whole empire, properly so called ; together with an immense and an increasing number of liberal Churchmen, are all of them thoroughly pledged to the total annihilation of Church-rates,—it may, perhaps, become Archdeacon Wilkins's National Church to be a little more reserved, and to adhere with greater strictness to the truth, instead of arrogating to herself the pompous title of 'National.' The Established Church of England she is ; and, if she mean to continue so, she must become a pupil in a school where we fear she has long been either a truant or a dunce, and whose fundamental lesson is, to churches as well as individuals, 'Do justly ; love mercy ; walk humbly with God.' We rejoice, that many of her clergy are awaking to a sense of their relative position, and that of their church. Mr. Duncombe, the rector of Newtonkyme ; and Mr. Gillmor, the perpetual curate of Illingworth, have written, in a spirit of manly independence and of Christian liberality, which reflects infinite honour upon their character ; and there is a passage in the letter of the Rev. Henry Rolls, the rector of Aldwinkle, addressed to the 'Globe,' which we hope the venerable Archdeacon will 'read, mark, learn, and inwardly digest.' 'Is it come to this,' he exclaims, 'that the whole body of the Catholics in Ireland—those millions of an injured, insulted, and despised people, shall, with becoming scorn, reject the humiliating offer of a state provision for the support of their church, whilst we meanly submit to be the degraded stipendiaries, or rather the legal plunderers, of those whom nothing but dire necessity compels to contribute to our ecclesiastical resources.'

The claim set up for the Church of England, that it is the poor man's church, and that, if deprived of the emoluments derived from the "Church-rates, the most dreadful oppressions will be committed against the poor ; and that the poor cottager, thus driven from the sanctuary of his fathers, to which he has been attached from his infancy, would be compelled to attend the conventicle, and be made subject to pew-rents and other contributions, as implying a charge against the Dissenters, is one of the most Utopian that a perverted imagination has ever invented. Judas cared for the poor, for he was a thief, and had, the bag. The poor man's church, forsooth ! Has any church on earth been so culpably neglectful of the poor as the hierarchy of England ? The Church in Wales, for a long series of years, expelled the poor from its sanctuaries, and consigned them to ignorance and profligacy ; the churches were universally deserted, and the people became the most depraved in the empire. The little band of evangelical heroes who laboured to reclaim them, and, with astonishing success, driven with their numerous flocks from the pale of the establishment by the most wanton and cruel

persecution, diffused religion through the length and the breadth of the land ; but none of them have returned to the bosom of the Church. Throughout England the poor have been abandoned to the sectaries, and, but for the liberal and unwearied exertions of Dissenters, they must have perished. And, at the present moment, our cities and manufacturing towns, our collieries and agricultural districts, would be destitute of the bread of life were it not supplied to them from the same sources. Mere church-room is all, for the most part, that this boasted poor man's church has furnished, to meet the spiritual exigencies of this rapidly increasing class of our fellow-subjects ; and this has proved altogether inadequate ; and the poor are still left without the means of religious instruction. How repulsive and alarming is the condition of the poor in Ireland, where Protestant bishops have frequently interfered to put down the zealous efforts of pious clergymen and laymen to enlighten and to save them !

Archdeacon Wilkins has made revelations as to the moral condition of the poor of Nottingham, which show the utter inefficiency of his own labours, and those of his coadjutors, to remedy the crying evil. As it regards the poor, the Church of England is comparatively a nonentity. For twenty years the Lancasterian and Sunday schools, the Tract and Home Missionary Societies of the Dissenters, and, more recently, the Christian Instruction Society and the City Mission, have effected more for the benefit of the poor than all the gorgeous and costly machinery of the state church for centuries. 'Teach a poor man to think,' says the late Robert Hall, 'and you give him the principle of all property, raise him to importance, place him in the rank of a benefactor, and by the penny he cheerfully subscribes to advance the interests to which he has learnt to attach the highest value,' you lift him up, according to Dr. Chalmers, in the scale of society ; you impart to him moral dignity by stamping him with moral worth. The poor have seat-room to a far greater extent, of which they avail themselves, in Methodist and Dissenting chapels, than they have ever yet found in the parish churches. Formal prayers, and cold sermons, and habitual neglect of their families and interests, which prevail in so many large districts, will neither attract them to church nor improve their habits. The Church in Wales, we repeat it, has absolutely done nothing, nay worse than nothing ; the religious character of the people must be ascribed to other causes ; and similar facts go far to establish the same conclusion as it regards the other portions of the country : what the Church of England has any where attempted for the spiritual edification of the poor, she has been compelled to do by the pressure from without. Fraser and the Quarterly utter an infinite deal of nonsense on this subject. The tithe processes and writs of rebellion, the murders and massacres of Ireland speak

volumes, which the nation well understand; they perceive that there is a peculiar sense in which this poor man's is also the poor widow's church. Is this a period when churches can safely throw away the shreds of character which cling to them in spite of themselves, and proclaim their utter destitution of human feeling and divine philanthropy?

But the ingratitude of the Dissenters to the state Church. Monstrous! They forget their obligations, 'the ample toleration they have so long enjoyed under its mild, and liberal, and protecting influence!' It is not easy to forget what never had any existence. How little do such writers as Fraser and Archdeacon Wilkins understand the nature of true religion; and they are most strangely ignorant of the past. Mr. Prebendary Townsend, in the fervour of his apostolic zeal, once wrote a work which he entitled, 'The accusations of History against the Church of Rome,' and rather unnaturally exposed the shame of the Mother; would he not be rendering an essential service to the dignitaries and hirelings of his own communion, were he to publish a similar work to unveil the amiable and tolerant character of the daughter? It is not in the nature of an established church to tolerate; and the Church of England has never betrayed the slightest tendency to a weakness so totally at variance with her constitution. With what relentless cruelty did she persecute the Puritans? and what was her intention when she compelled the state to pass with such indecent haste the Act of Uniformity? Did she not deliberately, and with forethought and savage delight contemplating the fatal consequences, drive two thousand holy ministers from their pulpits, and brand them as outlaws, hunting them and multitudes of other excellent men from every market town in the kingdom, harassing them with the Five Mile and Test and Corporation Acts, and reviving against them every sanguinary statute, consigning as many as she could 'clutch' to the dungeon where they were doomed to pine and linger in the deepest wretchedness, and where some of them actually perished? And, ever since that period, has any thing like toleration to Dissenters been regarded in any other light than as aggression upon her prerogatives? How often has she called upon the public and the legislature to give vigour to the law, and raise its strong arm to crush the sectaries! The 'Lay-Dissenter,' in replying to the Quarterly, assails him with the following just and pertinent rebuke:

'We are told, forsooth, that, 'so long as the Dissenter was content with his position in the state, which was that of complete toleration, and did not seek to disturb the Establishment, his scruples were respected.' Toleration! the toleration of the spoiler towards the despoiled; continuing just as long as the latter does not attempt to withhold the booty! There is an infinity of insolence in that word toleration. Men professing to be Christians, indeed, *tolerating* the

worship of God by a fellow-Christian, and contenting themselves with merely taking, for their own use, *a portion* of his goods and chattels ! There is toleration for gambling-houses all over the metropolis ; for tea-gardens and open shops on the Sabbath ; for gin-palaces in all directions ; for the thousands and tens of thousands of prostitutes who nightly defile our streets and public ways with obscenity ; and the Dissenter has also toleration, and ought, forsooth, to be well contented to pay for it ; saying, with Shylock, to those who condescend to take his money—

‘ Shall I bend low, and in a bondman’s key,
With ’bated breath, and whispering humbleness,
Say this—

‘ Fair Sir, you spit on me on Wednesday last ;
You spurned me such a day ; another time
You call’d me, Dog. And for these courtesies
I’ll give you thus much monies !’

‘ Your kindness, Mr. Editor, knows no bounds. You have ‘ for some time, sunk the sin of schism, as if there was not a word about it in all Scripture.’ Perhaps there is as much wisdom as liberality in having thus sunk it ; for the schism mentioned in the Scriptures cannot mean secession, especially from the Church of England, for that Church was not in existence till ages after the Scriptures were written ; and if it mean secession from any established form, then the Church of England is essentially schismatic.”

As a further evidence of dissenting ingratitude to the Church of England, we are reminded of the benefit which it indirectly confers upon us. However we may be rated, it seems, according to Archdeacon Bather, ‘ we have our full equivalent, in having a ‘ better land to live in ; the purification, through the gospel, of the ‘ moral atmosphere in which we breathe, being worth more than any ‘ man has to pay for it.’ Now dissenters are so ungrateful as to think, that if this charge has any weight, it falls most heavily upon the state church ; which owes on this score every thing to them. In this case they contend, they have been the benefactors ; this ‘ better land ’ is indebted for its improvement to them ; this moral atmosphere is created by their purification, through the gospel ; and the lungs of the establishment must ascribe their healthy action, to those who drained the stagnant and pestiferous marshes, and reclaimed the hideous wastes around them : and this too when the clerical husbandmen were too indolent to take the field, or lend the least aid in converting the desert into the garden of God ; nay, while during a series of years, they employed a worldly and infidel energy, to counteract the disinterested and arduous efforts of methodist and sectarian zeal. The author of the Book of the Denominations* has proved this beyond the pos-

* Why is this work suffered so long to remain out of print ? This is the crisis for its reappearance.

sibility of contradiction. But for the reformation of the eighteenth century, begun by Mr. Whitfield, and the Wesleys, and whom the church cast out of her bosom, such was the general ignorance and negligence of the clergy, and such the total indifference of the people, even to the semblance of religion, that the nation was fast sinking into a state of heathen darkness. And let it never be forgotten, that of this reformation, and of its progress down to the present day, the church has been the persecutor and not the patron. Those clergymen who, in the spirit of a true and evangelical piety, have entered into the labours of their apostolical predecessors, are only so far encouraged by the rulers of the church, as the spirit of the age has forced them into a reluctant acquiescence in what they heartily disapprove. At a moment when Sunday schools assumed an important attitude, Bishop Horsley, as the organ of the church, denounced them as 'schools of atheism and disloyalty;' and it was not till the suppression of them was despaired of, that the hierarchy condescended to adopt the measure as its own. The plan of national education, introduced practically into the country by Joseph Lancaster, experienced the same treatment, and was followed by a similar result. Missionary societies, which, to the disgrace of the protestant reformation, had been for centuries unknown, no sooner rose among the dissenters, than they were opposed by the church. Every attempt was made to preach and write them down, till the unholy zeal brought universal odium upon the establishment. Then was instituted the Church Missionary Society; and a royal proclamation called upon the country, at a subsequent period, to embark in the laudable undertaking of evangelizing the heathen; yet is this missionary society a voluntary association within the bosom of the church, without enjoying its patronage, and the royal mandate has never yet been responded to, so as to render the conversion of the world one of the objects of the state church, in its corporate capacity. The Bible Society shared the same fate; and to supplant it in public estimation, the Christian Knowledge Society was resuscitated for the occasion; and as the Bible could not be arrested in its progress to the cottages of the poor, this venerable institution roused its energies to promote its wider circulation, in juxtaposition with the Book of Common Prayer. The dissenters and methodists filled the country with chapels and meeting houses, and had their evening services. It was then found expedient to build new churches (not however at the expense of the hierarchy), and to place in their pulpits the most popular preachers that could be obtained, and all with the simple view of upholding the church. Now, it should be observed, that all these measures originated with the dissenters, and were rendered imperiously necessary by the wants of the people, utterly neglected by the clergy, who were fattening on taxes wrung from their vitals, we mean tithes, church rates,

and surplice fees. If, therefore, the moral atmosphere of the land we live in is purified, through the gospel, whatever share the church may have contributed, she is not entitled to the credit she arrogates to herself. Those who have borne the heat and burthen of the day, and who are at this moment supplying her lack of service, are surely entitled to be free from her exactions. If a pecuniary balance must be struck on the side of the moral and spiritual improvements of our people the church would have a large share to refund to the dissenters, and ought for shame to relinquish for ever any further demand upon them, to repair her buildings, and sustain her worship.

We have no wish to institute odious comparisons, or to utter one syllable in depreciation of the really excellent men, who in the church of England, are labouring to promote the salvation of the lost and perishing around them. Yet when this church puts forth her extravagant claims, and when her advocates are lauding to the skies the efficiency of her clergy, and that with the view of fixing their compulsory support upon those who, in separate communions, are their voluntary fellow-labourers in the same good work, we hold it to be incumbent upon us to rebuke the pride and the insolence which would attempt to perpetuate such flagrant injustice.

Lord Henley, it seems, believes that this is the moment of the church's unprecedented prosperity; and that she never knew a period like the present, when she could reckon among her sons so many devout pastors, making full proof of their ministry. This may be true, and if it be, we fear it implies much in favour of the dissenters, while it reflects little honour upon the church, when we ascertain the relative proportion which these devout pastors bear to the whole body of the clergy. Are they furnished by the patronage of the court, and his majesty's government? Are they among the sons, nephews, cousins, cousins german of their lordships the bishops? Are they the offshoots of the nobility; the younger sons so piously educated at our universities? Do we find them in any considerable numbers, among the thousands of voluntary non-residents and pluralists, who take good care to feed themselves, but not the flock of God? Among the simoniacal and perjured, who enter upon their sacred functions with a lie in their right hand; Or do they teem from Oxford and Cambridge, unsophisticated and pious youths, burning with ardent zeal to promote the interests of a church, whose articles they were taught blindly to subscribe at their matriculation? and who have either no knowledge of Christian theology, or whose views are so discordant, that they scarcely hold two opinions in common? who think more of pleasure than of preaching, who are more familiar with a round of ladyships than with the Pearsons, the Taylors, the Barrows of the olden time? Or are these faithful evangelists, who evince so strenuous

a desire to perform the duties of a laborious and watchful ministry, to be found among those fellows of colleges, who are compelled to take orders, or lose their fellowships, and who, taking orders as a *matter of course*, remain as worldly, as idle, as vicious as they were before?

As the Quarterly Review, Archdeacon Wilkins, and the various writers who take their side of the question, lay so much stress upon the moral and spiritual benefits which the church confers upon the whole nation, without deigning to notice how much more, in this respect, has been done by other ministers of different communions, we have dwelt the longer upon this branch of the subject. The question of Church rates, and the arguments pro and con by which they are defended or condemned we shall possibly notice in our forthcoming number for April.

ART. VIII. LITERARY INTELLIGENCE.

A Work will shortly appear bearing the rather eccentric Title of "Piso and the Præfect, or the Ancients off their Stilts." In this production it has been the object of the Author to exhibit the Citizens of old Rome in a new point of view, which, if not particularly favourable, may be more consonant with truth than those generally held.

"The Felony of New South Wales;" with an exposure of the system of the present Colonial Government. The whole proved by documentary and other Evidence, and interspersed with curious Anecdotes, illustrative of the extraordinary nature of Colonial Society. By James Mudie, Esq. of Castle Forbes, late a Justice of Peace for the Territory of New South Wales.

A new issue of "The Library of Romance" is now preparing for publication.

Miss Stickney is engaged on a third volume of her "Pictures of Private Life." The Work will be published in a few days.

ART. IX. WORKS RECENTLY PUBLISHED.

EDUCATION.

Education Reform; or the Necessity of a National System of Education. By Thomas Wyse, Esq. M.P.

THEOLOGY.

The Present State of London. A Discourse by Robert Ainslie.

The Christian Citizen. A Sermon by John Harris.

Remarks on an Article in No. 130 of the Edinburgh Review, on Evangelical Preaching. By Thomas Byrth, Rector of Wallasey.

Sorrow for the Dead regulated and restrained. A Sermon occasioned by the death of the Rev. Samuel Summers. By Edmund Steane. With the Address delivered at the Interment. By T. S. Crisp.

Services at the Ordination of W. A.

Salter, as Pastor of the Church in Henrietta Street, Brunswick Square.

MISCELLANEOUS.

The Early Christians; their Manners and Customs, Trials and Sufferings. By the Rev. W. Pridden, M.A.

The Young Lady's Friend; a Manual of Practical Advice and Instruction to Young Females on their entering upon the Duties of Life after quitting School. By a Lady.

The History of Sandford and Merton; originally written by Thomas Day. Revised by Rosina Maria Zornlin. Many wood-cuts.

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